

THE Testament

OF THE
Twelve PATRIARCHS,

The Sons of JACOB. *R*

Translated out of Greek into Latin, by ROBERT
GROSTHEAD, sometime Bishop of LINCOLN :
And out of his Copy, into French and Dutch
by others; and now Englished.

To the Credit whereof, an Ancient Greek Copy, written in
Parchment, is kept in the University Library of Cambridge.



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To the Christian

READER.

Albeit these our happy Days in some respect, good Christian, have and enjoy divers and sundry Works, tending to the subversion of Belial, and erection of Godliness ; yet considering, that as earthly, so we spiritual Soldiers seldom run to the Watch without Alarm, I thought it convenient to call upon you with this grave and godly Book, of long time hid in Hebrew, now come to light in English. The Malice of the Jewish People in concealing it, by reason of Christ the righteous so often prefigured, was intollerable ; but the singular Providence of God in preserving it, unspeakable ; and now at last tho' chargeable, yet fruitful is the expressing, and printing in our natural Language, of this so worthy, so golden a Writ : Being of it self, without the necessary painting of eloquent Speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants, and such like ; a wise, plausible, and most ready School-Master, for to apply to every particular State, his peculiar Property.

To the Christian Reader.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee. If thou thinkest upon many Courage, he teacheth Valiantness. If thou seek to Govern aright, he willet thee to fly Tyranny. If thou thirst after Manners of Life, he soundeth it out, that Vain-glory, Fornication and Discord, blemish, weaken, and at length utterly consume Nobility.

Let me proceed farther, and ask a Question, Art thou a Bishop, a Minister, a Preacher of Christ's Birth, Life, and Death? Behold Levi as a Lantern. Thou canst teach thy self, but he can teach thee better. Thou speakest to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable; the contemners thereof, how miserable; by whom begun, continued, and confirmed. Of thy State of Life, what, and how it should be, Nunquam sine Sale, sine Sole. To be short, of thy Blessedness, if thou be Godly, Wise, and Learned; Of thine, and their Plagues where thou livest, if Wicked and Ignorant.

What should I say more? Look upon Jacob, O you Parents, pursue the Twelve godly Fathers in Time and Order: Learn of him, and his, to pray to God in Christ's Name for your Children, have regard to their Instruction: The want of the former, your Children shall miss; the neglect of the latter, you yourselves shall bewail. For the hearty Prayer of a Father to the Almighty for his Children, is a right singular Benefit; but he that for foolish Pity giveth them the Bridle, is before God accounted a guilty partaker

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partaker of this sinful Race. View this Book, therefore; hearken how to teach your selves and your Children. ——— You have already handled a sick Man's Salve, enjoy not at length a sick Man's Tongue, to instruct them when you leave them, and what to leave them when you Die, else their End will be Lamentation, but yours lamentable Misery.

And come you hither, you Children of the Earth, read, see, and say, that Old Father Ruben, with his good Brethren, readily, and rightly describe the blessed Path of Righteousness, and the forlorn Way of Belial; the one to fly, the other to follow. Wilt thou begin with the Elect, for that old Age seemeth Wisest? Stop not then the Ears of thy Heart and Body to so wise and sweet a Charmer. O the Number! O the ugly Pictures of those deadly Spirits, that he hath so orderly Numbred, and cunningly Coloured!

Lechery,
Envy,
Gluttony,
Bravery,



Pride,
Vain-Glory,
Unrighteousness,
Wilful Ignorance.

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly Body, and destruction of the Soul. Which Well-Spring and Puddle of Evil, if thou wilt have dried up, cease from Drunkenness; if not see it, have not a narrow and greedy Eye upon a beautiful Face.

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Face. If not Drink, yet stop thy Mouth from busie Questions with Women. To conclude, if not therein be ducked and drowned, use Labour, tame Youthfulness. For in this I over-shooting my self (saith Ruben to his Children) I defiled my Father's Bed. Therefore look not upon the Beauty of Women, muse not upon their doings, but keep your selves occupied either in Learning, or some Work : Charge your Wives and Daughters, that they trim not their Heads ; will them to chasten their Looks ; for every Woman that dealeth Deceitfully in those things, is reserved to the Punishment of the World to come.

Which trade of Life to eschew, seeing it is difficult, without the fulfilling of the Law, and the Law partly consisteth in mutual Love, strive with Simeon, the second Brother, to avoid Strife, which blindeth the Mind, pineth the Body, and provoketh Murder. The Remedy whereof, is both forgiving and forgetting. Take to thee Joseph's chearful Countenance, a perfect Platform of a quiet Mind ; yet set before shine Eyes, Simeon's withered Hand, a right Plague for such a Sin. All which Disquietness and Mischief safely to set aside, let not Juda be set apart. Gather by him Experience, that for a Man to glory in his own Works is sinful, and he which upbraideth another Man's Vice, standeth slippery. Juda checketh Ruben his eldest Brother with his Fornication. Mark, Who sinned immediately, but envious and railing Juda ? Did he not offend after the Flesh in the Canaanite's

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nite's House ? Did he not take a Wife without Consent of his Parents ? Two great Sins, and alas ! in these our Days, too much used ; yet punished, the one with Want, or at least, but little Comfort in Children, saith Father Juda the Patriarch ; but the other with intolerable Danger of Body and Soul, saith St. Paul. Wherefore abstain from Wine, abhor Drunkenness, for such a one slandereth not, rehearseth not another Man's Sins, breedeth no Sedition, but embraceth Love and Charity in a single Heart ; as good Father Issachar, who never railed, nor was hurtful and spiteful to his Neighbour ; never eat his Meat alone, but gave part to the Poor ; never removed the Bounds and Marks of other Men's Grounds, but loved all Men as his natural Children. O that as we read this, so we may express the same in Life and Conversation. Mercy and Love is a precious Jewel, the maintainers whereof being, jointly connexed, prosper, once dissever'd, come to nought. For the Waters (saith Zebulon) wash away the Sand, when the Stones and Timber are dissolved ; whose Mercy and singular Compassion was rewarded singularly. Sift his Testament, resemble his rare Charity, in cloathing the Naked, and feeding the Hungry, known and unknown, as well Strangers as his Country-men. Let not the Spirit of Dan possess your Mind. Suffer not the Wrath of Gad to settle in your Heart ; for such work with Three sore Instruments, bitter Speech, Treachery, and violence

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Hands, yielding Fruit not much unlike, as you may read, as you may see.

Wilt thou be taught the ready Path to that thou dost seek? Two Ways there be (saith Aser) Vice the one, the other Virtue. Nepthalim's Race embrace the latter, eschew the former. But he that walketh in them both, blindeth Men, deceiveth himself, and mocketh God; whose double fac'd Dealing shall be double punished. Such are the Covetous, such are they that are Merciful in Wickedness; such are they (saith Aser) that fast from Meats, but not from Fornication.

Have therefore a simple Heart with righteous Joseph, the Blessed of the Lord: That right Figure of JESUS CHRIST: For Hated he shewed Love; being Cursed, he Blessed; being Shot through, he did not so much as bend his Bow. Tho' his Brethren would have slain him; tho' they cast him into a Well; tho' they Sold him as a Bond-Slave, and that to Strangers, such as hated Shepherds mortally, of whom he was Whipped and Tormented, yet he, when they stood in fear, gave them comfort, when they well nigh famished, gave them food; when by his Authority, he might destroy, he by his Authority did preserve: being their Lord, he used them as his Betters; being their Brother, accepting them as his Children: Their Unkindness not spoken of, their Conspiracies forgotten, their cruel Dealing, most lovingly, most mercifully forgiven. You have heard his Love towards his Neighbour, hearken to his Obedience towards God.

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God. When he was miserably afflicted, did he rage and swell? When he was made a Bond-slave of a Freeman's Son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse God's Justice? No, Expectans, expectavit Dominum: And at the last, the Lord which hid his Face, did shew his Countenance; of a Caitiff, in respect making him free; of a Freeman, Wealthy; of a wealthy Subject, an honourable Personage, Lord President of Pharoah's Land: Whom the Egyptians being alive, loved; being dead, loved; being rotten, loved: Whom living, neither Wealth nor Woe could make to swell: Neither Promise or Threats of the Egyptian Sirumpet could make slide: and therefore being Dead, neither World, Devil, nor Man's Policy could make forgotten. O that our mortal Race might thus begin, thus persevere; might thus, thus, O Lord, most happily finish! The Spirit is willing, but the Flesh is weak. Learn therefore of Benjamin to inflame thy Heart, that thou may'st be ready both in Body and Soul. Let us (saith Ecclesiast.) and so say I, Let us behold) Commend the noble famous Men, and the Generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great Power ever since the Beginning. Upon this Consideration, and especially for that I would have nothing wanting in this Book, that might content thee, I thought it as well pertinent to deal with the righteous Father, as with the godly Children: For to Sha-

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dow a Face only without a Body, hath his deserved Commendation; but whoſo painteth a Leg without a Body, or a Body without a Head, it ſhall not be amiſs, as I ſuppoſe, as well to term him a fooliſh Painter, as to judge the thing undiſcreetly painted. Wherefore as well to ſee the Head as the Leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my Fancy fashioned) the Death and Teſtament of *Jacob*, that bleſſed and right happy Father, added to this ancient Monument of the Children. Therefore to recompence my Pains, read them, but read them diligently; neither read only, but be content to follow: For the Imitation of good and godly Men, is the direct Way and Courſe to Godlineſs; ſo may we account of *Jacob's* Bleſſing; ſo may we throughly Challenge to be his Children; Children I mean, not by Fleſh, but Spirit.

The Lord which made Heaven and Earth, the Lord which gave his SON to ſhed his Heart's Blood for us; GOD which diſpoſeth all things to his Pleaſure, preſerve our KING, increaſe our Faith, and make us thankful for his Benefiſs.

Richard Day.

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The Testament of JACOB,

made at his Death to his Twelve
Sons the *PAIRIARCHS* concerning
what should betide them in the last
Days, gather'd out of *Gen-^{sis}*, 48,
49, and added to this *BOOK*.



*Good Father Jacob having spent his Age,
In an upright, and anxious Pilgrimage,
Before his Soul takes flight, his Head does raise.
And thus to Joseph and his Brethren says ;*

Mark well, my Sons, the Things I give,
My Blessing, and my Ban ;
The *first* to them that Godly live,
The last to wicked Man.

The

THE
TESTAMENT
OF
JACOB.

GENESIS, xxv. xxvi.

Jacob the Son of Isaac, born of Rebecca, in the Year of the World, 2108. His Father being threescore Years of Age, was a perfect Man, and righteous, dwelling in Tents; not given to Pleasure and Hunting, as his elder Brother, elder by Nature, not by Grace; *For the Elder shall serve the Younger, saith the Lord, Rom. 9.* Why? Not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate Will of God, and heavenly Disposition, which ordereth all things whatsoever, had got his Brother's Birthright, and his Father's Blessing, (*Gen. 25. 26. 27.*) his Parents considering that the slippery Days of carnal Copulation did approach; and warily fearing his Brother *Esau*, for that he conceived Murder in his Heart, and instituted

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tuted a Birth-Day for his devilish Purpose, sent him from *Bersaba* to *Mesopotamia*, to *Laban* his Mother's Brother, there honestly to take a Wife, and quietly to live. For Matrimony, without consent of Parents, and due Consideration of either Party contracted, as it breedeth their Disquietness, so it provoketh God's Displeasure.

*For our fond Age, let this a Maxim be,
Let Parents to thy Marriage Vows agree,
Else justly fear 'twill prove contentious Strife,
And make uneasy all the Days of Life.
Here the Elect may see their Lot is Pain,
For which, hereafter they shall Glory gain,
Here with Examples, Bond and Free are blest,
Since this Life's but a Pilgrimage at best.*

Jacob therefore after long Travel, being placed with his Uncle *Laban*, and serving him fourteen Years in Labour and Pain, altho' he was the Child of Promise, the Blessed of the Lord, born of a Free-Woman, and that which is more, his Uncle's Bone and Flesh, and Lord of *Canaan*. Not arguing with himself as the worldly Children of this Earth saying, Shall I, which am a free and wealthy Man's Son, be made a Servant? Shall I be a brudge in my Kinsman's House, being sent to Marry, and not to Serve? had given him by *Laban* to Wife for his good Service (by which God blessed that little that *Laban* had before) his two Daughters, *Leah* first, then
Rachel,

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Rachel, with their Hand-maids *Bilha*, and *Zilpha*; of whom, according to the Promise made to him in *Bethel*, that his Seed should be multiplied, he begat twelve Sons, twelve godly Fathers of the Earth, viz. *Ruben*, *Simeon*, *Levi*, *Juda*, *Dan*, *Neptalim*, *Gad*, *Aser*, *Isachar*, *Zebulon*, *Joseph*, *Benjamin*.

Thus he being blessed of the Lord, as well in Children as in Substance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the divine Providence of God! After three and thirty Years expired, he was removed from *Canaan* to *Goshen* in *Egypt*, by means of his Son *Joseph*, chief Steward of *Pharaoh's* Land, whom his Brethren heretofore had Sold; where, when he had lived 17 Years, and seen his Family increased exceedingly, to his great Joy and Comfort, no doubt, especially all the other Countries about being plagued with a great Famine, and he by God's Mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, called his Son *Joseph* to him, and said, *If I have found Grace in thy sight, O put thy Hand under my Thigh* (for in this order they took an Oath in *Jacob's* time) *deal mercifully with me, and truly, bury me not in Egypt, but let me sleep with my Fathers.* Where noting his sore Faith in the Promise of God made to his Fathers, willed him to look for *Canaan* his hoped Inheritance, and not to trust in *Pharaoh's* Land.

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Land. To which his Request, when *Joseph* his loving Son, obediently did condescend, *Jacob* taking a little more Strength unto him, and sitting up, desirous also to shew forth the great Goodness of the Lord, in preserving him and his, said, *God Almighty appeared unto me at Luz, in the Land of Canaan, and blessed me, saying, ' Behold, I will make thee fruitful, and cause thee to multiply, and will ' make a great number of People of thee, ' and will give this Land unto thy Seed for ' an everlasting Possession. Thy Sons Ma-*
nasseh and Ephraim, I take as mine own,
' their own Brethren shall be called after
' their Name. [that is, shall be under their
' Tribes.] As I came from Mesopotamia,
' Rachel died in the Land of Canaan, and was
' buried by the way to Ephrata, the same
' is Bethlehem.

Then *Jacob*, tho' somewhat dim for Age, beholding *Joseph's* two Sons, said, What are these ? To whom *Joseph* answered ; They are my Sons which God hath given me. O bring them to me, (said *Jacob*) and let me Bless them ; I had not thought to have seen thy Face, *Joseph*, yet lo, God hath shewed me thy Seed.

God, in whose sight my Fathers *Abraham* and *Isaac* did walk : God which hath fed me all my Life long unto this Day, and the Angel which hath delivered me from all evil, Bless these Lads, and let my Name be named on them, and the Name of my
Fath

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Counted as one of his Children, not that they should Pray unto him being Dead, as Eckius gather'd.

Fathers, *Abraham*, and *Isaac*, and that they may grow into a Multitude in the

Earth. —

Then, as *Joseph* lifted his Father's Hand from *Ephraim* to *Manasses* the Elder, *Jacob* said, Let it be, I know well my Son, he

God hath Mercy on whom he will. By Faith *Jacob* divideth the Land, as yet but hoped for.

shall also be a great People, but his younger Brother shall be a greater. In thee let

Israel Bless, and say,

God make thee as *Ephraim* and *Manasses*. After this, he fainting, said; Behold, *Joseph*, I die, God shall be with you, and bring you again to the Land of your Fathers. Moreover, I give unto thee a portion of Land above thy Brethren, which I conquered by Sword and Bow of the *Amerites*. And come you hither also, O my Children, that I may tell you what shall come on you in the last Days. Gather you together, and hear ye Sons of *Jacob*, hearken unto *Israel* your Father.

Ruben, My first-born, (begotten in Youth) my might, my strength, excellent in Dignity and Power, unconstant as Water, thou shalt not excel, because thou didst defile my Couch.

Simeon * and *Levi*, Brethren in evil, who in your wrath slew a Man, and in your self will digged

* *Levi* had no Tribe, and *Simeon* was under
Judges 3.

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digged down a wall : Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in Jacob, and scatter you in Israel.

Juda, Thy Hand shall be on the Neck of thine Enemies. Thy Brethren shall stoop unto thee : As a Lion's Whelp shalt thou come up from the spoil : Thou shalt couch as a Lion, and as a Lioness, who shall stir thee up ? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until Shiloh come : (i e. Christ) All Nations shall seek after him. 3. Thou shalt bind thy Ass Fole to the Vine, and the Asses Colt to the best Vine : Thou shalt wash thy Garment in Wine, and thy Cloak in the blood of Grapes ; thy Eyes be red with Wine ; and thy Teeth white with milk.

Zabulon, Thou shalt dwell by the Sea-side, and thou shalt be a haven for Ships ; thy border shall be unto Zidon.

Issachar, Thou shalt be a strong Ass, couching down between two burdens ; and thou shalt see that rest is good, that the Land is pleasant, and shalt bow thy shoulder to bear, and shall be subject to tribute.

Dan, Thou shalt judge the people, as one of the Tribes of Israel ; Judg. 13. 14, 15, 16. Dan, thou shalt be a Serpent by the way, an Adder in the Path biting the Horse heel, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his Posterity, comforting himself, and resting in God's promise,
cry'd

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cry'd out with heart and mind, O Lord I have waited for thy salvation. Josh. 1. 1.

Gad, an host of Men shall overcome thee, but thou shalt overcome at the last. Num. 33.

And what shall I say to Aser? His Bread shall be fat, and he shall have pleasures for a King. Judg. 45.

Nepthalim is a Hind sent for a present, giving goodly Words.

Joseph is a flourishing Bough by a Well-side, the small Boughs shall ~~run~~ upon the wall. The Archers shot against him, and hated him, but his Bow was made strong, and his Arms strengthened by the hands of the Almighty God of Jacob. Out of him shall come an Herdsman, a stone in Israel: All these things shall come from my Father's God, which hath helped thee, and blessed thee with Blessings of the Heaven, with blessings of the deep beneath, with blessings of the breast & Womb. The blessings of (me) thy Father, that I give thee, are stronger than the blessings that I had of mine Elders. Until the end of the hills of the World they shall be on thy Head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me in the Cave that is in the Field of Ephron the Hethite, in the Cave that is in the Field of Macpelah, which is before Mamre in the Land of Canaan, which Abraham bought

† Not for the Holiness of the Place, but for Memory of God's Promise.

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bought with the Field of Ephron the Hethite, for a Possession to bury in, where were buried Abraham and Sara his Wife, and Isaac with Rebecca; and there I buried Leah. The Field and Cave that is therein, was bought of the Children of Heth.

When Jacob had made an end of Commanding all that he would unto his Sons, having liv'd one Hundred Forty and Seven Years, he plucked up his Feet into the Bed, and quickly died. Then Joseph falling upon his Father's Face, [*a token of a good Conscience*] and kissing him with Tears, caused him to be embalmed by Physicians to the space of forty Days, and mourned for him threescore and ten Days. Who departing from *Egypt* into *Canaan*, with Noblemen of the Land in Chariots, and Horsemen, buried him in the place which Jacob had appointed.

The Testament of *Ruben*, made to his Children at his Death, concerning the Things he had in his Mind, by the Suggestion of the *Spirit of Fore-Knowledge.*



*See, see the am'rous Bed with its false Charms,
The sturdy Bear, unruly grown ; and view
Th'enchanted Pot, which often Man disarms
And steals away both Sense, and Reason too ;
These Three exemplifie the vicious Ways
Which Ruben follow'd in his youthful Days.
These Three are Evils that abound with Strife,
God's Spirit grieve, and cut the Thread of Life.*

The

THE
TESTAMENT
OF
RUBEN.

*God's Spirit works with Ruben, and declares
What Divine Precepts he must leave his Heirs.
The aged Patriarch, whose youthful Years,
And early Lust Repentance brought with Tears,
Commands his Children round his awful View,
And thus instructs them what they ought to do.*

THis is the Copy of Ruben's Testament,
concerning all the things which he
gave in Charge to his Children before
he died, in the 125th Year of his Life. Two
Years after the decease of Joseph, his Children
and Childrens Children came to visit him in
his Sickness, and he said unto them :

My Children, I die, and go the way of my
Fathers. And seeing there his Brethren Ju-
dah, Gad, and Aser, he said unto them, Lift
me up, my Brethren, that I may tell you and
my Children the things that I have hidden
in my Heart, for I am henceforth drawing to
my long Home. Then standing up, he Kissed
them, and weeping said : Hearken my Bre-
thren,

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thren, and you my Children, give Ear to the Words of your Father *Ruben*; Mark what I give in Charge to you. Behold, I command you this Day, before the God of Heaven, that ye walk not in the Ignorance of Youthfulness and Fornication, wherein I over-shot my self, and defiled the Bed of my Father *Jacob*. For I assure you, that the Lord did therefore strike me with a sore Plague in my Flanks the space of Seven

(a) *Prayer and Repen-*
tance stayeth God's Wrath.

(b) *The Blessing and Pray-*
er of a Father to God for his
Children, of what benefit.

In Repentance the Heart is
to be considered, not external
Action.

Months, and (a) I had perish'd, if my Father *Jacob* had not prayed to the Lord for me, because he was minded to slay me. I was 30 Years old, when I did this

Evil in the sight of the Lord, and 7 Months was I sick to the Death, and with a free Heart did I seven Years Pennance before the Lord, I drank no Wine nor strong Drink, no Flesh came within my Mouth, I tasted not any fine Bread; but I mourned for my Sin, for it was great, and there shall none such be done in *Israel*. And now my Sons hear me, that I may shew you what I saw concerning the seven Spirits of Error in my Repentance. *Belial* giveth seven Spirits against a Man, which are the well-springs of youthful works: and seven Spirits are given Man in his Creation whereby all his Works are done. The first is the spirit of life wherewith is created his

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his Being. The second is the Spirit of smelling, wherewith cometh lusting. The third the Spirit of hearing wherewith cometh Learning. The fourth is the Spirit of smelling, wherewith cometh Delight, by drawing in of the air, and by breathing it out again. The fifth is the spirit of speech, wherewith knowledge is made. The sixth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in Meat. The seventh is the spirit of seed and generation, wherewith entreth in the Lust of Pleasure. For this cause it is the last of Creation, and the first of Youth, because it is full of Ignorance; and Ignorance leads the younger fort as a blind Body into the Ditch, and as an Ox to the Stall. Among all these is the eighth Spirit, which is of Sleep, with whom is created the wasting away of Nature, and the Image of Death.

With these Spirits are mingled the Spirits of Errors, whereof the first is the Spirit of Letchery, who lieth within the Nature and Senses of Man. The second Spirit of Unsatiableness lieth in the Belly. The third Spirit of Strife lieth in the Liver and in Choler. The fourth Spirit is of Bravery and Gallantness, that the Party may seem comely by Excess. The fifth is the Spirit of Pride, which moveth a Man to mind other great things, or to think well of himself.

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The sixth is the Spirit of Lying, or Vain-gloriousness, in boasting of a Man's self, and in a desire to fill his Talk concerning his Kindred and Acquaintance. The seventh is the Spirit of Unrighteousness, which stirreth up the Affections, that a Man should perform the lustful Pleasures of his Heart : For Unrighteousness worketh with all the other Spirits, by taking Guile unto him. Unto all these Spirits is matched the eighth Spirit, which is the Spirit of Sleep or Sluggishness, in Error and Imagination ; and so the Souls of young Folks perish, because their Minds are darkned, and hidden from the Truth ; and understand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befell to me in my Youth.

But now, my Children, love the Truth, and that shall preserve you : Harken to your Father *Ruben*, and let not your Eyes, 1. run a gazing after Women ; neither be ye 2. alone with a Woman that is married : Neither do ye seek about, 3. what Women are doing ; for if I had not seen *Bilha* bathing her self in a secret place, I had not fallen into that Wickedness. But my Mind ran so upon the naked Woman, it suffered me not to Sleep till I had committed Abomination. For while my Father *Jacob* was away at his Father *Isaac's*, and I in *Gader* hard by *Ephrata*, a House of *Bethlehem*, *Bilha* fell 4. Drunken, and as she lay asleep uncovered in her Chamber, I went in, and seeing her Nakedness,

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ness, wrought Wickedness with her, and leaving her asleep, went my way. By and by an Angel of God bewraied my Wickedness to my Father *Jacob*, who, coming home, mourned for me, and touched not *Bilha* any more. Therefore look not upon the Beauty of Women, neither muse you upon their Doings, but walk ye with a single Heart in the Fear of the Lord God, busying yourselves either at your Work, Learning, or your Husbandry, until such time as God gives you such Wives as he pleaseth, lest you suffer as I have done; for I durst not look my Father in the Face to his dying Day, nor speak to any of my Brethren for shame. Nay, even my Conscience biteth me still for Sin. Yet my Father comforted me, and prayed for me unto the Lord, that his Wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more.

And you, my Children, likewise keep to that I shall tell you, and you shall not sin: For Fornication is the destruction of my Soul, separating it from God, and leading it to Idolatry; subjecting the Mind and Understanding to Error, and bringeth Men to their Grave before their time. For Whoredom hath undone many Men: And tho' a Man be ancient or noble, yet this makes him a Laughing-Stock both before *Belial*, and the Sons of Men. But *Joseph*, because he kept himself from all Women, and cleansed his

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Thoughts from Fornication, found favour before the Lord and Men. The *Egyptian* Woman did much to him by using the help of Witches, and by offering him all the Delicacies they could provide; but the Purpose of his Mind admitted no such lustful Desire. For this Cause the God of our Fathers deliver'd him from all Death, both seen and unseen. For if Fornication over-rule not your Mind, neither shall *Satyal* prevail against you. Women are hurtful Things, my Sons, because that when they want Power and Strength against a Man, they work deceitfully to draw him to Ruin; and whom they cannot overmatch in Strength, they overcome by Deceit. For the Angel of the Lord which taught me, told me of them, that they are overcome by the Spirit of Fornication more than Men, and that they are ever practising in their Hearts against Men, first making their Minds to err by decking of themselves, then shedding their Poison into them by their Looks, and finally catching them Prisoners by their Actions; for a Woman is not able to force a Man. Therefore, my Sons, fly Fornication; charge your Wives and Daughters that they dress not their Heads, and will them to chasten their Looks; for every Woman that dealeth deceitfully in these things is reserved to the Punishment of the World to come, *Gen. vi.* For by such Means were the Watchers deceiv'd before the Flood: As soon as they saw them they fell in Love one with

of RUBEN.

with another, and conceiv'd a working in their Minds, and turn'd themselves into the Shape of Men, and appear'd to them in their companying with their Husbands; and the Women, by conceiving the desire of them in the Imagination of their Mind, brought forth Giants. For the Watchers appear'd to them of height unto Heaven. Therefore keep your selves from Fornication. And if ye intend to have a clear Mind, keep your selves from all Women, and forbid them likewise the Company of Men, that they may have also clean Minds. For altho' continual Conversation do not always work Wickedness, yet it breeds incurable Stings to them, and to us everlasting Shame before *Belial*, because Fornication hath neither Understanding nor Godliness in it, and all Enviousness dwelleth in the desire thereof, and for that cause shall ye envy the Children of *Levi*, and seek to be exalted above them, but ye shall not be able to compass it; for God will avenge them, and you shall die a dangerous Death; for unto *Levi* and *Judah* hath the Lord given the Sovereignty, and unto me and *Dan* and *Joseph* hath he granted to be Princes with them. Wherefore I charge you, hear *Levi*, for he shall know the Law of the Lord, and execute Judgment, and offer Sacrifices for all *Israel*, till the full time of Christ, the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every one of you deal faithful-

The Testament, &c.

ly with his Neighbour, and stick unto *Levi* in humbleness of Heart, that ye may receive Blessing from his Mouth; for he shall bless *Israel* and *Judah*. God hath chosen *Judah* to be the King of all People, wherefore worship you his Seed, for he shall dye for you in Battles, both visible and invisible, and shall reign over you World without end. Ruben having said thus to his Children, he blessed them and dyed. Then they buried him at Hebron in the double Cave with his Fathers.

The Testament of *Simeon*, made to his Children at his Death, concerning Envy



The Testament of SIMEON.

*The Miseries of Man do much increase,
When his unbridled Lusts do what they please.
Women to Envy bent can never hide
The Venom which attends their Lust and Pride.
Their Words are Swords, which pierce the inward*
(Part,

*And leave a mortal Sting within the Heart :
They, like the rav'nous Wolf, make all a Prey,
And swallow all that's Vertuous in their Way :
Simeon knew this full well ; and therefore he
These Emblems bring of what th' Envious be.*

THE Copy of Simeon's Words which he spake unto his Sons at his Death, in the hundred and twentieth Year of his Life, in which Joseph dy'd. For they came to visit him upon his Death-bed, and he sitting up, kissed them, saying ;

Hearken, my Children, hear me your Father Simeon, whatsoever I have in my Heart. I am my Father Jacob's second Son, and my Mother Leah nam'd me Simeon, because the Lord heard her Prayer, (Gen. xxix.) I became very mighty, I went thro' the Buiness of my Life without fear, and was not afraid of any thing ; for my Heart was stout, my Mind unmovable, and my Stomach undiscouragable ; for Hardiness is given of the Highest into Men's Souls and Bodies. In those Days I envy'd Joseph, because my Father lov'd him ; I harden'd my Heart against him to kill him, because the Prince of Error sending

of S I M E O N.

sending forth the Spirit of Envy, so blinded my Mind, that I could not take heed to spare my Father *Jacob*. But his God and the God of his Fathers sending his Angel, kept him safe from my hands; for while I went into *Sichem* to carry Provision for our Flocks, and *Ruben* into *Dotaim*, where all our Necessaries were laid up in store, our Brother *Judah* sold him unto the *Ishmaelites*; and therefore when my Brother was come again, he was sorry, for he intended to have convey'd him safe again to our Father; but I was angry with *Judah* for letting him go alive, and bare him grudge five Months after: Howbeit God hindered me, and restrain'd the Work of my Hands; for my right Hand was half wither'd up for seven Days together. Then did I perceive (my Sons) that that beset me for *Joseph's* sake. Whereupon I repented soon after, and besought the Lord to restore my Hand, and I would abstain from all Rancour, Envy, and Folly; for I knew I had conceiv'd a wicked Thought against the Lord, and against my Father *Jacob* for my Brother *Joseph's* sake, whom I envied.

Now therefore, my Children, keep yourselves from the Spirits of Error and Envy; for Envy over-ruleth the Mind of every Man, suffering him not to eat and drink in rest, or to do any good thing; and is always egging him to slay the Party whom he envieth, and pining away at his Prosperity. Two

The Testament

Years together I punish'd my Soul with fasting in the fear of the Lord ; for I knew that the way to deliver me from Envy was the fear of the Lord. If a Man fly unto the Lord, the wicked Spirit flieth from him, so as his Mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as love him, and so his Envy ceaseth. And because my Father saw me sad, he ask'd me the cause of it. To whom I lied ; saying, I have a Pain in my Stomach, for I was sorriest of all my Brothers for that I had been the cause of *Joseph's* selling into *Egypt*, (Gen. xlii.) And when I came unto *Egypt*, and was put in Prison by him as a *Spy*; then perceiv'd I, that I was justly punish'd, and I was not sorry for it. But *Joseph* being a good Man, and having God's Spirit in him, and being full of Pity and Mercy, minded not to do me any harm, but lov'd me as well as the rest of my Brethren. Therefore, my Children, keep your selves from all Spite and Envy, and walk in singleness of Mind and good Conscience, after the Example of your Father's Brother, that God may give you Grace, Glory and Blessedness, upon your Heads, as you see in him. Of all the Days of his Life he did never cast us in the Teeth with it, but lov'd us as his own Soul, and more than his own Children, honouring us, and giving us Riches, Cattle and Corn, abundantly. You therefore, my Children, love ye one another with a good Heart, and
put.

of S I M E O N.

put from you the Spirit of Envy; for it maketh a Man's Soul grow savage, marreth his Body, breedeth Wrath and War in his Thoughts, sets his Blood on Fire, driveth him out of his Wits, and suffers no Reason to bear any sway or rule. Moreover it taketh away his Sleep, disquiets his Mind, and maketh his Body to tremble. For even in Sleep some spice of imagined Malice gnaweth him, cumbring his Soul with Spirits of Mischief, making his Body frightfully, and his Mind terrified with trouble; and appearing unto Men, as it were with a pernicious Spirit pouring out Poison. Therefore was *Joseph* fair of Face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a Countenance clear from incumbrance of Mind. And now, my Children, let your Hearts be meek before the Lord, and walk right before Man; so shall ye find favour both with God and Man; and beware that ye fall not to Whoredom; for Whoredom is the Mother of all Wickedness, separating a Man from God, and sending him to *Belial*. For I have seen in *Enoch's* Writings, that you and your Children shall be corrupted with Whoredom, and do *Levi* wrong by the Sword. But they shall not prevail against *Levi*, because he shall fight the Lord's Battels, and take all your Tents, and very few shall be divided in *Levi* and *Judah*, for he shall be your Captain, as my Father *Jacob* prophesied in his Blessings.

Behold

The Testament

Parents teaching
not their Children,
are guilty.

Behold I tell you all these things aforehand, that I may be clear from the Sin of your Souls. Now if you put from you all Enviousness and Stiff-neckedness, all my Bones shall flourish as a Rose in *Israel*, and all my Flesh as a Lilly in *Jacob*, and my Saviour shall be as the Scent of *Libanus*, and my holy Ones shall be multiply'd as the Cedars for ever, and their Boughs shall spread out in length for evermore, (*Exod. xvii.*) Then shall the Seed of *Canaan* perish, together with all the Remnant of *Amalek*. All the *Cappadocians* shall perish, and all the *Scythians* shall likewise be destroy'd. Then shall the Land of *Cham* fail, and all the People go to ruin. Then shall the Earth rest from Trouble, and all Men under Heaven from War. Then shall *Sem* be glory'd, when the great Lord God of *Israel* appear'd upon Earth as a Man, to save *Adam* in him. Then shall the Spirit of *Error* be trodden under foot, and Men shall reign over the Agents of Hell. Then shall I arise again in joy, and bless the Highest in his wonderful Works; for God taking a Body upon him, and eating with Men, shall save Men. And now, my Children, obey *Levi*, and you shall be deliver'd by *Judah*: And advance not yourselves above these two Tribes; for of them two shall the saving Health of God spring unto us. For the Lord shall set up of *Levi* the Prince of Priests, and of *Judah* the King

of S I M E O N.

of Kings, God and Man. So shall he save all the Gentiles, and the Offspring of *Israel*. For these things sake I charge you to command your Children to keep these Sayings throughout all their Generations.

And *Simeon* making an end of these Words and Commandments to his Children, he slept with his Fathers. He was at the Age of an hundred and twenty Years. When they laid him in a Coffin of Wood that retteth not, that they might carry his Bones again into *Hebron*, where they convey'd him privily in the Way of the *Egyptians*; for the *Egyptians* kept the Bones of *Joseph* in the King's Treasure. For their Inchanters told them, That whensoever *Joseph's* Bones were carry'd away, there should be such a Plague of Mist and Darknes among the *Egyptians*, as one Brother should not know another, no not even by Torch-light. And *Simeon's* Children bewail'd their Father according to the Law of Mourning, and continu'd in *Egypt* till the Day of their departing thence under the Hand of *Moses*.

The

The Testament of *Levi*, made to his Children at his Death, concerning Priesthood.



*How pure and righteous Ministers should be:
What Patterns to their Flocks of Piety:
Not swift to Wrath, but just to God and Man:
Let their Lives practise what they Preach and Pen:
And, like the Sun and Moon, conspicuous shine,
That all may Copy from their Truths divine.
Levi, the Head of all the Preaching Tribe,
Into his Sons these Principles imbibe.*

T H E

T H E
T E S T A M E N T
O F
L E V I.

THE Copy of *Levi's* Words, namely, which he spake to his Children, containing all the things which they should do; and which should happen to them until the Day of Judgment. He was in Health when he call'd them unto him, for he knew before when he should dye. So when they were come together, he said unto them :

I *Levi* was bred and born in *Charran*, and afterward came to my Father into *Sickem*, (*Gen. xxxiv.*) I was at that time but young, about 20 Years old, when I help'd my Brother *Simeon* revenge our Sister *Dina* against *Hemor*. Now as we were feeding of our Flocks in *Abelmuel*, the Spirit of the Understanding of the Lord came upon me, and I saw all Men undermining their own Ways, and how Unrighteousness had built herself a Fortress, and Wickedness sat upon the Throne of it : And I was sorry for Mankind, and besought the Lord to save them.
Then

The Testament

Then there fell a Sleep upon me, and I saw a very high Mountain; it was the Mountain of *Aspis* in *Abelmuel*; and behold the Heavens open'd, and the Angel of God (*Christ*) said unto me, *Levi*, Come hither; and I went from the first Heaven to the second, and there saw the Water hanging between the one and the other. And I saw the third Heaven much brighter than them both; for the height thereof was infinite. And I said to the Angel, What meaneth this? And the Angel answer'd me, *Marvel not at these things, for thou shalt see four Heavens yet brighter, and without Comparisn, when thou comest up to them; for thou shalt stand by the Lord, and be his Minister, and utter his Secrets unto Men, and preach of the Deliverer of Israel which is to come. By thee and by Judah the Lord will appear to Men, to save all Mankind in them. Thy Life shall depend upon the Lord; by him shalt thou have thy Fields, Vineyards, Fruit, Gold and Silver. Therefore hearken as touching the seven Heavens. The lowest is most lowering, because it is nearest to all the Unrighteousness of Men. The second hath Fire, Snow and Ice, prepar'd by the Lord's appointment against the Day of God's rightful Judgment. In it are the Spirits of Vengeance for the Punishing of the Wicked. In the third are the Powers of Hosts, ordain'd against the Day of Judgment, to take Vengeance upon the Spirits of Error and Belial. In the fourth above these are the Saints; for in the higher Places dwelleth great Glory, in*
the

of LEVI.

the Holy of Holies above all Holiness: In the next unto this, are the Angels that do serve in God's Presence, and seek his Favour in all the Perfection of the Righteous: They offer to the Lord the sweet Savour of a reasonable Service, a Sacrifice without Blood. In the other that is under this, are the Angels that bring Answers from the Angels in God's Presence. In that which is above it, are the Thrones and Powers, wherein is continual offering up of Hymns unto God. Therefore whensoever the Lord looketh upon us, all of us are mov'd; yea, and even Heaven, Earth, and the bottomless Deep, are mov'd at the sight of his Greatness; but the Children of Men being witless, shall sin and provoke the Highest unto Wrath. Now therefore understand, that the Lord will execute Judgment upon the Children of Men; because that Men will still continue in Unbelief and Unrighteousness, even when the same shall cleave asunder, the Sun be darkned, the Waters dry'd up, the Fire quake, and all Creatures be troubled at the fainting of the invisible Spirit, and the spoiling of Hell in the Passion of the Highest; therefore shall they be condemn'd to Punishment. The Highest then hath heard thy Prayer to separate thee from Unrighteousness, and to make thee his Son and Servant, and a Minister in his Presence, a Lantern of Knowledge to lighten Jacob thoroughly, and to be as a Day-Sun among the Children of Israel, (Gen. v.) and unto thee and thy Seed shall the power

A Minister, what he should be of himself, if not Unrighteous.

The Testament

End of the power of Blessing be given, till
Priesthood prophesied. God visit all Nations in the
Bowels of the Mercy of his

Christ's Passi- Son for ever. Nevertheless,
on prophesied. thy Sons shall lay their Hands

upon him to Crucify him; and for this Cause is
Wisdom and Understanding given unto thee, to
give thy Children knowledge of him, because that
if they bless him, they shall be blessed, and they
that curse him, shall perish in his sight, And
the Angel open'd me the Gates of Heaven,
and I saw the holy Temple, and the Highest
sitting on the Throne of Glory; and he said
unto me, Levi, I have given thee the Blessings
of the Priesthood; till I come my self to dwell in
the midst of Israel. Then the Angel brought
me down to the Earth, and gave me a Shield
and a Sword; saying, Execute Vengeance in
Sichem for Dina, and I will be with thee; for
God hath sent me. And at that time I slew
the Sons of Hemor, as it is written in the
Tables of Heaven, (Gen. xxxiv.) And I
said unto him, Lord, I pray thee tell me thy
Name, that I may call upon thee in the time
of my Trouble; and he answer'd, I am an
Angel which excuseth Israel, (Christ our Re-
deemer) that he might not be stricken for ever,
because all wicked Spirits lie in wait for him.
Afterward being wak'd as it were out of
Sleep I blessed the most High, and the An-
gel that excuseth the Offspring of Israel,
and all righteous Men. And when I came
to my Father I found an Asp of Brass,
where-

of L E V I.

whereupon the Hill took the Name of *Aspis*, which is hard by *Gegar*, on the right-side of *Abila*. And I laid up these Sayings in my Heart: And I counsell'd my Father and my Brother *Ruben* to perswade the Sons of *Hemor* to be Circumcis'd, because I was zealously grieved for the Abomination which they had wrought in *Israel*. For first of all I kill'd *Sichem*, and then *Simeon* kill'd *Hemor*, and after this came our Brethren, who smote the City with the edge of the Sword. When my Father heard of it he was angry, because they had receiv'd Circumcision, and were kill'd afterward, and therefore he dealt otherwise with us in his Blessings. For we sinned in doing it against his Will; and he fell sick the same Day. But I knew that the Lord intended evil to the *Sichemites*, because they had purpos'd to have done the like unto *Sarah*, as they had done unto our Sister *Dina*; but God hindred them. And they persecuted our Father *Abraham*, (as then a Stranger) and carry'd away his Cattle; and furthermore did beat *Joblan* very sore, who was born in his House. After the same manner dealt they with all other Strangers, taking away their Wives from them by force, and driving the Men themselves out of their Country. For which Cause the Wrath of the Lord came upon them in the end. And I said to my Father, Sir, be not offended, for God will bring the *Canaanites* to nothing

*The Manner, not
the Doing rebuk'd.*

be

The Testament

before thee, and give their Land unto thee, and unto thy holy One after thee. For from henceforth *Sichem* shall be call'd the City of Fools, because that as Men do scorn Fools, so have we scorn'd them for their working of Folly in *Israel*, in taking away our Sister for to defile her, (*Gen. xxxv.*) Then came we into *Bethel*; and there, when I had sacrific'd threescore and ten Days together, I saw the thing again as I had been before. And I saw seven Men in white Raiment, saying unto me, *Up, put on the Stool of Priesthood, the Crown of Righteousness, the Reason of Understanding, the Robe of Truth, the Breastplate of Faith, the Mitre of Holiness, and the Ephod of Prophecie, (Exod. xxviii. Lev. viii.)* And so every of them bringing something with him, did put them upon me; saying, *Be thou henceforth the Lord's Priest, thou and thy Seed for evermore.* The first of them anointed me with holy Oil, and gave me the Scepter of Judgment. The second wash'd me with clean Water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloath'd me with a glorious Robe down to the Ground. The third did put upon me a filken Garment like to an Ephod. The fourth girded me with a Girdle like to Purple. The fifth gave unto me an Olive-Bough, very full of Fatness. The sixth did set the Mitre of Priesthood upon my Head. The seventh fill'd my Hands with Incense, to the Intent I should execute thee

of LEVI.

the Office of a Priest unto the Lord. And he said unto me, *Levi*, unto three principal Things is thy Seed appointed of God; namely, to be a Sign of the glorious Lord that is to come, and he that he is with shall be the first. The great Lord shall not fall upon him, the second shall be in the Priesthood, and the third shall have a new Name, because a King shall rise up in Judah, and renew my Priesthood according unto the Figure of the Gentiles, among all Nations. But the Coming of him is unutterable, as who shall be the Prophet of the Highest, born of our Father Abraham. All the pleasant Things of Israel shall be given unto thee and to thy Seed, and you shall eat all that is pleasant to the Eye, and thy Seed shall distribute the Lord's Table, and of them shall be High-Priests, Judges and Scribes;

A Distributing
excludeth the sole
Receiving of the
Sacrament.

for in their Mouth shall the holy Things be kept. When I woke, I perceiv'd that this Vision was like the other, and I laid it up in my Heart, and shew'd it not to any Man living upon the Earth. The first two Days I and Judah went to our Grandfather *Isaac*, and he bless'd me according to all the Sayings of the Visions that I had seen, but he would not go with us unto *Beihel*. But when we came to *Beihel*, my Father *Jacob* saw in a Vision concerning me, that I should be their Priest before their Lord. And he rose in the Morning, and tithed all things to the Lord by me. Then came we to *Hebron* to dwell

The Testament

dwelt there. And by and by *Isaac* call'd me to expound the Law of the Lord, according as God's Angel had shew'd it to me ; and he taught me the Law of Priesthood, Sacrifices, Burnt Offerings, Firstlings, Freewill Offerings, and Offerings for Health. Every Day he taught me Understanding, and call'd

*An Exhortation
for Ministers.*

Fornication, for

A Minister may be marry'd,
Lev. xxi.

of the *Allophytes*,

He must come with a pure Mind to execute his Office, *Lev. i, ii.*

And the Fruits of all clean Beasts, and of clean Fowls offer thou in Sacrifice. Likewise offer up thy first Born of all things, and the first Fruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore, my Sons, keep ye all the Things that I command you ; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the Wickedness and Sin which you shall commit to the end of

*A Comfort for
godly Parents.*

upon me continually before the Lord ; saying, *My Son give no ear to the Spirit of he will follow thee, and defile the holy Things by thy Seed : Therefore take thee such a Wife in thy Youth as hath not any Blemish or Uncleanness, nor is of the Gentiles. And before thou enter into the Holiest, wash ; and likewise e'er thou Sacrificest, and also when thou hast done, offer unto the Lord the Fruits of the Twelve Trees that are ever green, as my Father Abraham taught me to do :*

of L E V I.

of the World. Ye shall work Wickedness against the Saviour of the World, and ye shall seduce *Israel*, stirring up much evil against him from the Lord, and dealing wickedly with him, so that *Jerusalem* shall not continue by reason of your Wickedness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scatter'd as Prisoners amongst the Heathen, and be scorn'd, curs'd, and trodden under foot. Nevertheless the House which the Lord shall chuse shall be call'd *Jerusalem*, as the Book of *Enoch* the Righteous containeth. Therefore when I was twenty and eight Years old I took a Wife, whose Name was *Melcha*, and she conceiv'd and bare me a Son, and call'd his Name *Gershon*, because we were but Strangers in our Land; for *Gershon* signifieth Banishment. Now I knew of him, that he should not be of the chief Degree. The second was *Caath*, who was born the five and thirtieth Year. I saw a Vision Eastward, how all the Congregation stood on high, and therefore I call'd his Name *Caath*, which signifieth the beginning of Greatness and Learning. The third was *Merari*, who was born in the five and fiftieth Year of my Life, (*Exod. vi.*) And because his Mother was dangerously deliver'd of him, she call'd him *Merari*, which is as much as to say, My

Prophecy of the Destruction of Israel.

The Realm plagued whose Ministry is wicked.

Bit-

The Testament

Bitterness. And in the threescore and fourth Year of my Life was my Daughter *Jochebed* born in *Egypt*; and so was I honourable among my Brethren. Also my Son *Gershon* took him a Wife, which bare him *Lybni* and *Schmi*. The Sons of *Caath* were *Amram*, *Ischuar*, *Hebron* and *Uziel*; and the Sons of *Merari*, were *Mehali* and *Mushi*. In the fourscore and fourteenth Year of my Age, *Amram* took unto Wife my Daughter *Jochebed*, because that he and she were born both on one Day. I was eight Years old when I entred into the Land of *Canaan*, and eighteen Years old when I entred into the Office of the Priesthood. At eight and twenty Years old I took a Wife, and at forty Years old I entred into *Egypt*; and behold ye be now my Children's Children in the third Generation. *Joseph* died in the hundred and tenth Year. And now, my Children, I warn you, fear the Lord your God with all your Heart, and walk plainly in all things according to his Law. Moreover, bring up your Children in Learning, that they may have Understanding by Reading the Law of God, without ceasing all their Life long. For whosoever knoweth God's Law shall be honour'd; and go wheresoever he will, he shall be no Stranger; also he shall have more Friends than his Forefathers had; and many shall be glad to serve him, and to hear the Law at his Mouth. My Sons, deal rightfully upon Earth, that you may find Heaven; and

of L E V I.

and ſow good Things in your Minds, that you may find them in your Life: For if ye ſow evil Things, ye ſhall find and reap all manner of Cumbrance and Trouble. Get ye Wiſdom in the Fear of God; for if Captivity come, and Cities and Countries be deſtroy'd, Gold and Poſſeſſions periſh, but none can take the wiſe Man's Wiſdom, ſave only the Blindneſs of Ungodlineſs and Sin; for his Wiſdom ſhall become a Shield to him among his Enemies, and make a ſtrange Country to be as his own Home, and cauſe him to find Friendſhip in the miſt of his Foes. If he teach and do ſuch Things, he ſhall ſit with Kings, as did our Brother Joſeph. And truly, my Children, I know by the Writings of *Enoch*, that in the end ye ſhall do wickedly, laying your Hands moſt ſpitefully upon the Lord; and thro' you, your Brethren ſhall be confounded, and made a

Chriſt's Death, and ſpitefulneſs of the Jews prophesied,
Matt. xxvii.

Scorning-ſtock to all Nations. Howbeit our Father *Iſrael* is clear from the Wickedneſs of the High-Prieſt, which ſhall lay Hands upon the Saviour of the World. The Heaven above the Earth is clean, and you be the Light of the Heavens, as the Sun and the Moon. What ſhall all the Heathen do, if you be overdarkned with Wickedneſs, and bring Curſedneſs upon your Countrymen, for whoſe ſakes the Light of the World is put into you, to enlighten all Men withal. This

Light

The Testament

Light of the World shall you most wilfully steal, and teach Commandments contrary to the Righteousness of God. Ye shall purloin the Lord's Offering, and filch away Pieces of it. Before you do your Sacrifices unto the Lord ye shall steal away the choicest Things,

and eat them disdainfully with Harlots, teaching Commandments of Covetousness. Ye shall defile marry'd Women, and force Maidens in

The wicked Priesthood and their Mifery described,
1 Sam. ii.

Jerusalem; you shall match your selves with Whores and Harlots; you shall take the Daughters of the Heathen unto Wife, purifying them with unrighteous Purifying, and your mingling shall be like unto Sodom and Gomorrah. And ye shall be swoln with Wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy Things to scorn; not only vaunting and boasting your selves against Men, but also being puff'd and swoln up with Pride against the Commandments of God. For this Cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in Uncleanness, and your selves become Captives to all Nations, and be loath'd and abhorr'd among them, and receive endless Shame and Confusion, thro' God's rightful Judgment; and all that you see shall shun you. And were it not for our Fathers Abraham, Isaac and Jacob, there should not one of my Seed be left upon Earth.

Fur-

of L E V I.

Furthermore, I know by the Book of *Enoch*, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest; and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall vex you, till he visit you again and mercifully receive you thro' faith and water. And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the Priest-hood. For in every Jubile shall be Priest-hood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his Father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the heaviness of the beloved son, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as amongst all men. The third Priest shall be taken up in sorrow, and the

The Testament of *Levi*.

the fourth shall be in grief, because a multitude of iniquities shall be laid upon him, and throughout all *Israel* every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixth and the seventh. And in the seventh shall be such Abomination both before God and Man, as I am not able to express, however the doers thereof shall not be known: For this cause shall they be in captivity and corruption, and their land and substance shall be destroy'd, but in the fifth Week they shall return to their desolate country, and renew the Lord's house. In the seventh week shall come idolatrous Priests covetous warriours, unrighteous scribes, and filthy abusers of men, children and beasts. After that the Lord hath sent vengeance upon them in the Priest-hood, then will God raise up a new Priest, unto whom all the Lord's word shall be open'd; and he shall execute true judgment upon earth many days, and his Star shall arise in Heaven. As a King shall he shed forth the light of Knowledge in the Sun-shine of the Day, and shall be magnified over all the World, and be received and shine as the Sun upon the Earth, and there shall be peace thereon. In his Days the Heavens shall rejoice, the Earth be glad, the clouds merry, the knowledge of the Lord poured out as the seas, and the Angels of Glory shall rejoice in his presence. The Heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Father's voice, as from *Abraham* the father of *Isaac*, and the glory of the highest shall be spread

C

The Testament of *Levi*.

Spread out upon him, and the spirit of understanding and sanctification shall rest upon him, whereof he shall give abundantly to his children in truth for evermore, and none shall succeed him to the end of the world. In his Priesthood all sin shall have an end, and the ungodly shall cease from their wickedness; but the righteous shall rest in him, and he shall open the gates of paradise, and stay the threatening sword against *Adam*, and feed the lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up *Belial*, and give his own children power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept 'em as his beloved for evermore. Then shall *Abraham*, *Isaac*, and *Jacob* be glad, and all his saints rejoice. Now my children ye have heard all. Therefore chuse either light or darkness, either the law of the Lord, or works of *Belial*, for we told our father, we would walk before the Lord according to his law; and my father said, The Lord is witness, and his Angels are witnesses, and I am a witness, and you yourselves are witness of my words. And when we had answered, we will be be witnesses, *Levi* rested with this charge given unto his children.

And stretched out his feet, and was put to his fathers when he had lived a hundred and seven and thirty years, and they laid him in a Coffin, and buried him afterward in *Hebron*, beside *Abraham*, *Isaac*, and *Jacob*.

The Testament of *JUDA*, to
his Children, concerning *Valiantness*,
Covetousness, and *Pornication*.



*Behold the blessed Princely State of one
Who as God's Vice-roy, sits on Isra'ls Throne,
The awful Scepter, and the pond'rous Crown,
Bless'd with a fruitful Purse, is now his own.
Glory and Honour shall resplendent shine,
And Juc'a's Lyon guard his Royal Line.*

The Testament of J U D A.

THE Copy of all the Sayings of *Juda*, to his Children, at the time of his Death, when they were come together before him, he said thus :

I was my father's fourth son, and my mother called me *Juda*, saying, *I thank the Lord, for that he hath given me a fourth Son.* I was swift of foot, and painful in my youth, and obeyed my father in all things, and blessed my mother and her sisters. And when I came to man's estate, my father *Jacob* prayed over me, saying, *Thou shalt be a King, and prosperous in all things.* Behold, God gave me Grace in all my works, both abroad and at home. Upon a time, I saw a Hind, and ran after her, caught her, and made good meat for my father. I also out-ran the *Rioes*, and overtook all things that were in the *Faelds*, insomuch that I caught a wild Mare, and named her. I pluck'd a Kid out of the Mouth of a Bear, and taking him by the paw overthrew him ; and tore in pieces all wild Beasts that attack'd me, as if I had been a Dog. I encountered with a wild Boar, and over-running him rent him in pieces. In *Hebron* a bastard-Lyon leapt upon a Dog, and I catching him by the Tail, flung him with such force that he burst asunder. On the borders of *Aath*, a wild Bull was feeding in the Fields, and I took him by the Horns and swung him about till he died. There came two Kings of the *Canaanites*, armed upon our Flock, and much people with 'em, whereupon I ran to the flock, stept to King *Sar*, and throwing up his Heels slew him. I also

of ~~JUDAH~~

also kill'd another King named *Thapes* sitting on his Horse, and so scattered all their people. I overtook King *Achor* a Giant on Horseback, shooting backwarks and forwards, and throwing a Stone of above threescore Pound Weight upon his Horse, I overthrew him and kill'd him, and fighting two Hours with *Achor*, at last broke his Shield, wounded his Feet, and slew him. As I was pulling off his Breast-plate, behold eight of his Friends assailed me, whereupon I fill'd my Hands with Stones, and with a Sling slew four of them, and put the rest to flight. Also our Father *Jacob* slew the Giant *Beelisa* King of all the Kings, who was mighty and huge, of the stature of 12 Cubits; by reason whereof fear fell upon'em, and they desisted from fighting. For this cause was my Father careful of me, when I was in battle with my Brethren. He saw in a Vision concerning me, that the Angel of Strength followed me every where, to the intent I should not be overcome. The second handful was a greater Battle to us, than that which we had at *Sichem*; insomuch that in conjunction with my Brethren, I pursued a thousand Men, and slew of them 200, and four of their Kings; and continuing the Victory, scaled the Walls of their City, and there slew two Kings more: So we delivered *Hebron*, and led the Enemy captive. The next Day we went to a strong, walled, and unapproachable City, called *Areca*, which threatned to kill us. Therefore I and *Gad* went to the east-side of the city, and *Ruben* and *Levi* to the West and South-

The Testament

South-side. They that stood upon the Wall, supposing there had been no more but *Gad* and *I*, did set Fire upon us, while in the mean time my Brother that lay perdue, brake out upon the other two sides, and scaling the Walls with Ladders entred the City before our enemies perceiv'd it, and so we won it by the Sword, and set Fire to the Tower, and burnt it with all that were in it. As we return'd, the Men in *Thaffie* lay in wait for our prey, and took it with our children. But we follow'd them, slew them, and burnt their City. And whilst I was at the Waters of *Gureba*, we fell upon the Men of *Jobel*, that came against us in Battle, and slew both them and their Accomplices. The fifth Day after there came Men from *Malchir* to fetch away our Prisoners, whom we met in Battle, notwithstanding they were a mighty Host, and slew them before they could get up to the place that they came from. And when we came to their City, their Women tumbled down Stones upon us, from the top of the hill, whereon their City stood, but I and *Simeon* approaching the back-side of the Town got to the higher-places, and destroy'd the City. The next Day it was told us, that the Cities of 2 Kings, came against us with a huge Host. I therefore, and *Dan*, faining ourselves to be *Amorreans*, in Alliance with them, went into the City, and taking the Avenues at mid-night, open'd the Gates to our Forces, so that we destroy'd them and all they had; and when we had plunder'd the City, we demolish'd the 3
Walls

of J U D A.

Walls thereof. Then went we to *Thamua*, which was the Refuge of all the Kings for their Wars; being intrag'd by a Wound, I made a Push upon those above me; but their flinging Stones, and shooting Arrows at me, had certainly kill'd me, had not my Brother *Dan* rescued me. Therefore we came upon them in a Rage, and put them all to flight; but they passing by another way, went and sued humbly to my Father, who made a Covenant with them, whereby we desisted from any further Hostilities, and entring into an Alliance with them, deliver'd them all their Prisoners. Then builded I *Chamma*, and my Father built *Rambabel*. Twenty Years old was I when this War was made, and the *Canaanites* were afraid of me and my Brethren. I had much Cattle; and my chief Herdsman was *Yean* of *Ocellan*, in whose Company I saw *Bersa* King of *Odelam*, who made us a feast, and with much intreature gave me his Daughter *Bethsue* to Wife, who brought me forth *Er*, *Anan*, and *Silon*, of which three, God slew two childless. But *Silon* lived, of whom some of you be the Children. My Father and we made 18 Years Peace with his Brother *Esau* and his Children. When that time was expir'd, after our coming out of *Mesopotamia*, in the 40th Year of my Age, *Esaus* came upon us with a mighty Host, and was slain by the Bow of *Jacob*, and convey'd away dead to Mount *Seir*. We also pursued the Children of *Esau*, but his City was very strong with high Walls, and Gates of Iron and Brass, so as

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we could not enter; however we shut them up in it, and beseig'd it. Now when they shewed not themselves abroad in twenty Days, I put on an Helmet, and in the sight of them all, set up a Ladder, and skaling the Walls, slew four of tdeir Noblemen with a Stone of the Weight of 3 Talents. The next Day *Ruben* and *Gad* went and slew threescore others. Then they offered Peace, and we by our Father's Advice received them into Tribute. And they gave us 200 Quarters of Corn, 500 Bates of Oil, and 1500 Measures of Wine till we went down into *Egypt*. After this, my Son married *Thamar* of *Mesopotamia*, Daughter of *Aram*. Now *Er* was a very wicked Son, and doubted much of *Thamar*, because she was not of the Land of *Canaan*. Therefore the Angel of the Lord slew him the third Night after his Marriage, when he had not yet accompanied with her, by reason of his Mother's subtlety, and so died in his wickedness, for she was loth that he should have had any Children by her.

When *Anan* was marriageable, I gave *Thamar* to him, and he likewise thro' spite, accompanied not with her, tho' he lived a Year with her; and when I threatned him, then he lay with her, but by his Mothers Commands, let his Seed fall upon the Ground; and so also he died in his Wickedness. I intended to give her to *Sylon* also, but my Wife would not suffer it, for she envied *Thamar* because she was not of the Daughters of *Canaan*, as herself was. Now I knew the offspring of *Canaan* was mischievous, but

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but yet did youthful Fancy blind my Heart ;
and as I saw her pouring out Wine, I was de-
ceived with Drunkenness, and fell in Love
with her.

Upon a time while I was away, she married
Sylon to a Woman of *Canaan*, Gen. 38. for
which I curs'd her in the bitterness of my Soul,
and so she died in the wickedness of her Sons.
Two Years after this, as I went to shear my
Sheep, *Thamar* decking herself like a Bride,
sate down at the Gate of the City ; (for it is
customary with the *Amorites* to seat their Brides
at the Gates of their Cities for the space of 7
Days together, to be abused by Fornication)
I therefore being drunk with the Waters of *Ho-
reb*, knew her not, by reason of Wine, insomuch
that her Beauty and Dress deceived me and
thereupon turning aside unto her, I said, Shall I
come in unto thee ? And I gave her my Staff,
and my Girdle, and the Crown of my Kingdom.
Upon my companying with her, she conceived :
Afterward, I not knowing my self to have been
the doer thereof, would have put her to death
for it, but she having kept my Pledges by her,
shamed me with them : And when I had heard
the Words which I spake, when I lay with her
in my drunkenness, I could not put her to death
because it was of the Lord's doings, but I touch-
ed her not any more to my dying Day. For
when I had done this Abomination in *Israel*, lest
she might work Wiles with me, I said I would
set h my Pledges again of her ; but when I en-
quired for her, the Townsmen said, there was

The Testament of

no Bride in the City, because she came from another place, and had sat there but a little while, and she thought that no Man knew of my going in unto her. Afterwards we came into *Egypt* to *Joseph*, because of the dearth. Six and Forty Years old was I when we came hither, and threescore and thirteen years have I liv'd here. And now my Sons, hear me your Father, in all things that I charge you withal, and keep you my Sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandments of the Lord God, and walk not after your own lusts, nor after conceits of your own Minds, in the pride of your Hearts, nor glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For tho' I reproach'd my Brother *Ruben* with *Bilha* my Father's Wife, because no face of any beautiful Woman hath yet deceived me, therefore the Spirit of Fondness and Fornication fell upon me, so that I was overtaken both in *Bethsue* the *Canaanite*, and in *Thamar* the Wife of my own Sons. And I said unto my Father-in-Law, I have made my Father privy to the matter, and therefore I will take thy Daughter to my Wife.

Hereupon he shewed me an infinite Mass of Gold in his Daughter's behalf (for he was a King) and decking her with Gold and Pearl order'd her to pour out Wine to us at Supper. The Beauty of the Woman, and the Wine together, dazled mine Eyes, and Voluptuousness did so darken my Understanding, that I fell
in

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in Love with her, and brake the Commandment of God, and of my Fathers, and took her to Wife.

According to the intent of my Heart, the Lord paid me home for it; for I had no Joy of the children that I had by

her. Now therefore, my Children be not drunk with Wine; for Wine turns a

Children that marry without Consent of Parents, plagued.

Man's Understanding away from the Truth; and kindleth in him the fire of Lust, leading his Eyes into Error, insomuch as Wine is a Servant of the Spirit of Lechery, to further the feeding of the Mind with Voluptuousness, and so these Two bereave a Man of all Power: For if a Man drink Wine till he is drunken, he traineth his Mind to the filthy thoughts of Lechery, and kindleth the Body to carnal Copulation. And if desired occasion serve, sin is wrought in him without shame. Such a thing is Wine, my sons, for a drunken man is ashamed of nothing. Behold it made both me and *Thamar* do amiss, so as I blushed not at the multitude in the City, but went aside unto her in the sight of all men, and committed a great sin in discovering the unclean privities of my own sons. Through drinking of Wine I was not ashamed to break God's Commandment, in taking a Woman of *Canaan* to Wife. Wherefore, my sons, he that drinketh Wine, had need of Discretion, and the Discretion that every Man ought to use in drinking of Wine, is, that he be ashamed to

over.

The Testament

over-drink himself. For if he pass that Bound, he forgetteth his Understanding, and cleaveth to the Spirit of Error, which causeth the drunken Man not to be ashamed, but to boast of his Lewdness, thinking it to be good. He that committeth Whordom is bereft of his Liberty, and becometh a Bondslave to Lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my Staff, that is to say, the Stay of my Tribe, and my Girdle, that is, my Power, and my Crown, that is, the Glory of my Kingdom. Howbeit, repenting these things, I forbear all Wine and Flesh to my old Age, and was utterly unacquainted with all mirth. And the Angel of God shewed me, that Women would from time to time overcome all Men, as well Kings as Captives, and bereave great Men of their Glory. For the poverty of a yoor Man is a greater fence to him than is the strength of a mighty man

Therefore, my Children, be moderate in drinking, for there are in it four noisome Spirits, that is to say, of Concupiscence, of Heart-burning, of Letchery, and filthy Gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live; but if ye drink without regard of Shame and Fear of God, then it turns to Drunkenness, and Dishonesty steals in. And if ye drink none at all, then shall ye not sin, neither in slanderous Words, nor in Quarrelling, nor Railing, nor in Breach of God's Commandments, neither shall ye pe-
rish

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rish before your times: For Wine discovereth the Secrets of God and Man unto Strangers, like as I bewrayed the Secrets of God, and of my Father *Jacob*, to *Bethsue* the *Canaanite*, which God hath forbidden to be disclosed: Also Wine is a cause of War and Sedition.

Moreover, I charge you my Sons, that you love not Money, nor look upon the Beauty of Women; for Money and womanly Beauty made me overshoot my self in *Bethsue* the *Canaanite*. And I am sure that these two things shall corrupt mine Offspring, and mar the wise Men of my Lineage, and hurt the Kingdom of *Juda*, which God hath given me for obeying my Father: For I never repined at my Father *Jacob's* Commandments, but did whatsoever he required me.

And *Abraham* the Father of my Fathers blessed me to fight for *Israel*, and so did *Isaac* bless me likewise: And I know that the Kingdom shall stand by me, but I have read in the Book of *Enoch* the righteous, that ye shall work Wickedness in the latter Doys.

Therefore my Children, keep yourselves from Letchery and Covetousness, and give ear unto your Father *Judah*. For those things withdraw Men from God's Law, and blind the Understanding of their Minds, and teach them Pride; neither suffer they any Man to shew Mercy to his Neighbour; they bereave his soul of all good things, and hold it down in pains and sorrows; also they disappoint him of his rest and sleep, and consume his flesh.

Finally,

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Finally, they hinder God's sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the Words of Godliness.

For these two Passions are contrary to the Commandments of God: he that serveth them cannot obey God, because they dazle Mens Minds, and walk abroad as well as Nights as Days.

My children, covetousness leadeth Men to Idolatry. For through doting upon Money, he calleth them Gods, which are not, and compelleth the infected party to grow more vilely out of kind.

For Money sake I lost my Children, and had not the penance of the first, and the humbling of my soul, with the prayers of my father Jacob prevail'd, I had dyed as now without children. But the God of my fathers being merciful, and full of pity and compassion, knew that I sinned through Ignorance. For the Prince of Error had blinded me, and I overshoot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible.

Know ye therefore, my Sons, that two Spirits do wait upon a Man, that is to say, the Spirit of Truth, and the Spirit of Error, and in the midst between them is set the Spirit of Understanding of the Mind, whose Property is to incline which way it listeth. The things that belong to Truth and Untruth, are written in the Breast of Man, and God knoweth every
whit

of J U D A.

whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of Mens Hearts are written before the Lord, and the Spirit of Truth beareth Witness of all things, and accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his Judge.

And now my children, love ye *Levi*, that ye may abide, and exalt not yourselves above him lest ye perish. The Lord hath given to him the Kingdom, and unto him the Priesthood, and hath put the Kingdom under the Priesthood. (a)

Unto *Levi* is given the Priesthood, and unto *Juda* the Kingdom, and God hath put the Kingdom

(a) In respect that heavenly things are better than earthly. not in external Rule and Government.

under the Priesthood. Unto me he hath given the things that are upon the earth, and unto him (b) the things that

are in heaven. As far as the heaven doth surmount the earth, so far

(b) Therefore *Jure Divino*, the Pope can challenge no earthly Power.

the Priesthood surmounts the Kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the Firstlings of the Children of *Israel*, and thou shalt be a Sea unto him.

For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught prisoners, and the other sort are enriched; even so shall all kind of Men be hazarded

The Testament

zarded in thee, some sinking in Misery, and others floating in Prosperity. For in thee shall reign great Whales, which shall swallow up Men as Fishes, and bring Freemens Sons and Daughters in Bondage. They shall take away Mens Houses, Lands, Cattle, and Money by force, and wrongfully they shall feed Ravens, and other greedy Fowls with many Folks Flesh, and they shall prosper and flourish in naughtiness, and be exalted thro' covetousness, and there shall be false Prophets, like Storms, which persecute all righteous Men. But the Lord shall set 'em together by the Ears among themselves, and there shall be continual Wars in Israel, and my Kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that *Jacob* and all Nations may rest in peace, and he shall maintain my Kingdom in Peace for ever. For the Lord hath sworn to me, that the Kingdom of me, and of my Seed, shall never fail World without end. But I am sorry my children, for the filthiness, treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by vowing your Daughters to deceitful Devils, by making them inchanters, charmers, and strumpets and by intermeddling your selves with the abominations of the heathen, for which things the Lord shall bring upon you Famine and Pestilence, Death and Sword, wrathful Beseigement, and devouring Dogs, reproach of Friends and Foes, loss and pain of Eyes, slaughter of
your

of J U D A.

your children, ravishing of Wives, spoil of Goods, the burning of your Temple, the desolation of your Country, and the captivity of yourselves among all Nations, which shall geld some of you to make Eunuchs for their Wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies.

After this shall rise among you a Star out of *Jacob*, and a man shall spring out of my seed, which shall walk as the Day-Sun of Righteousness among the children of men, in peace and meekness, and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the Spirit of Grace upon you, and you shall be his children in truth, walking in his first and last commandments.

This is the offspring of the most High God, and the Well-spring of Life to all Flesh. Then shall the Scepter of my Kingdom shine bright, and out of your Root shall spring the Vessel of Planting, in whom shall grow up the Rod of Righteousness unto the Gentiles, to judge and save all such as call upon him. After this, shall *Abraham*, *Isaac*, and *Jacob*, rise up again to life, and I and the princes my Brethren, shall be your Scepter in *Israel*. *Levi*, first, I next, *Joseph* the third, *Benjamin* the fourth, *Simon* the fifth, *Issachar* the sixth, and so all the rest.

And

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And the Lord hath blessed us. Levi shall be the Messenger of my Presence; Simeon the Power of my Glory; Ruben Heaven; Issachar the Earth; Zabulon the Sea; Joseph the Mountains; Benjamin the Tabernacle; Dan the Lights; Neptalim the Dainties; Gad the Day-Sun; and Aser an Olive-Tree

And there shall be one People of the Lord, and one Tongue, and there shall be no more the false Spirit of Belial, because he shall be cast into endless Fire.

They that are buried in Sorrow, shall rise in Joy, and they that were Poor for the Lord's sake, shall be made Rich. They that suffered Pecury shall have Plenty; and they that were Weak shall be made Strong. They that Dyed for the Lord's sake, shall wake up unto Life, and run in Jacob. Yea, they shall run skipping and leaping, and they shall fly as Eagles for Joy. But the Ungodly shall be sorrowful, and the Sinners mourn, and all People shall glorify the Lord for ever.

Therefore, my Children, keep all the Law of the Lord, for there is Hope for all such as walk aright. A Hundred and Nineteen Years old do I dye in your sight. Let none of you bury me in costly Cloaths; nor rip my Belly, for so will Rulers do; but carry me back into Hebron with you. With these Words Juda died; and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Testament of *Iffachar*, made
to his Children at his Death, con-
cerning a *Single Heart*.



*Learn here a simple Life,
Not void of Pain, but Strife;
The Scythe, the Spade, the Ass,
Set forth what Man he was.*

The

The Testament of ISSACHAR.

THE Copy of *Issachar's* Words. He calling his Children about him, said unto them, Ye Children of *Issachar*, hear your Father, and hearken to the Words of the beloved of the Lord. I am *Jacob's* fifth Son in the Reward of Mandrakes: for *Ruben* brought Mandrakes out of the Field, and *Rachel* meeting him, took them of him; thereat *Ruben* wept, and at his Noise my Mother *Lea* came out. Now the Mandrakes were sweet-scented Apples, which the Land of *Aram* bringeth forth in high Countries, by the Water Vallies. And *Rachel* said, I will not give thee these Apples, because they shall help me to Children. Now there were two of these Apples, and *Lea* said, doth it not suffice thee that thou hast gotten away the Husband of my Virginity, but that thou wilt have this also? She answer'd, Let *b* lie with thee to Night for thy Son's Mandrakes. *Lea* said unto her. Do not boast nor brag; for *Jacob* is mine, and I am the Wife of his Youth. And *Rachel* answered, how so? Was he not first hand-fast to me, and served he not our father 14 Years for me. What shall I do to thee, for many are the wiles and policies of deceitful Men. If it were not so, the Face of *Jacob* shouldest thou not have seen this Day, for thou art not his Wife, but were guilefully put to him in my stead; my father deceived me, and conveying me away that Night, suffered me not to see him; for had I been there, this had not come to pass. Wherefore take one Mandrake, and in lieu of the other, I grant thee

of ISSACHAR.

thee him for one Night ; and *Jacob* knew *Lea*, who conceiving, bare me, and called my name *Issachar*, because of the hire. Then an Angel appeared to *Jacob*, and said that *Rachel* should bear but 2 Sons, because she had forsaken the Company of her Husband, and chose continency And if her my Mother *Lea* had not given the tow Apples for his Company, she should have born eight Children, whereas by reason of that she bare but six, *Rachel* two, and because God visited her in the Mandrakes : For he knew that he greatly desired to company with *Jacob* for issues sake, and not for lust of pleasure : For she laid up the Mandrake, and delivered it to *Jacob* the next day, and therefore God heard *Rachel* in the Mandrakes, because tho' she had a mind to them, yet she ate them not, but offer'd 'em to the Priest of the most High, and laid 'em up in the Lord's House. Therefore my children when I came to Man's estate, I walk'd with an upright heart, became Bailiff of Husbandry to my fathers, and brought 'em the Fruits of their lands in their due Seasons, and my father blessed me when he saw me walk plainly and simply ; I was no busy body, nor spiteful or hurtful to my neighbour ; I rail'd not, nor disprais'd the Life of any one, that walk'd in singleness of mind ; by reason hereof, when I was 30 Years old, I took a Wife, because Labour had consumed my strength. I never knew the pleasures of a woman thro' wantonness, but my labour made me sleep soundly, and my father did always rejoyce in my simplicity. For whatever Pains I took, in the first place I offer'd all
the

The Testament

the first Fruits, and the first ingendred Cattle unto the Lord by the Priest, and then gave my father the rest, and the Lord doubled his Benefits in my Hands : Yea, and Jacob himself perceived well, that God wrought with my plain-dealing. For unto every poor Man, and to every Man in adversity, I gave of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not Gold, undermineth not his Neighbour, lusts not after diversity of meats, desires not change of apparel, nor heightneth himself a long time, but only has an eye to God's Will, and the Spirits of Error can do nothing against him. For he cannot skill to entertain a fair Woman, lest he should defile his own Mind. Wrath over-masters not his Wit, Envy melts not his Soul, neither doth his Mind run covetously upon Gain. For he leadeth an upright life, and beholds all things with a single eye, excluding all hurtfulness of worldly Error, lest he should oversee any of the Commandments of God. Therefore, my children, keep God's Law, and hold fast plainness ; walk on in innocency, and be not too inquisitive into God's secrets, or of your neighbours doings, but love God and your Neighbour ; pity the poor and weak ; bow down your back to husbandry, and labour in tilling of the earth, in all manner of husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with

of J U D A.

with increase, and a new Spring of Fruits, as he blessed all holy Men from *Abel*, to this Day ; for there is no other Portion given thee, than of the Fatness of the Earth, whose Fruits come by pains-taking : For our Father *Jacob* blessed me with the Benefits of the Earth, and the firstlings of Fruits ; *Levi* and *Juda* are glorified of the Lord among the children of *Jacob* ; for God hath planted himself in them, giving to one the Priesthood, and to the other the Kingdom ; Therefore obey ye them, and walk plainly as our father *Jacob* did ; for unto *Gad* it is given to destroy the temptations of *Israel*.

My Children, I know, that in the last Days your Children shall forsake Plainness, and cleave to Covetousness, let go Innocency, and follow Leudness, leave God's Commandments, and stick unto *Belial*, give over Husbandry, and gad after wicked Devices, and therefore shall they be scattered among the Heathen, and become Bond-slaves to their Enemies.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring 'em home again into their own Land.

I am now an Hundred and Two and Twenty Years old, and I know not any deadly Sin upon me. I have not known any Woman but my Wife, neither have I committed Whoredom in the Lust of my Eyes. I have not drunk Wine unto Drunkenness, neither have I coveted any pleasant things of my Neighbours.

There

The Testament, &c.

There hath been no guile in my Heart, neither hath there any lying gone out of my lips. I have been sorry with every Man that was in heaviness, and given my bread to the poor. I have not eaten my Meat alone, nor removed the Bounds and Butties of Lands. I have been pitiful in the days of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all Men as my own Children:

My Sons, if you also do the like, all the Spirits of *Belial* will fly from you, and nothing that *mischievous Men* can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because you have the Lord of heaven with you, if you walk with him in singleness of heart.

And he willed them to carry his Body into *Hebron*, and to bury him there in the Grave with his *Fathers*.

Thus he stretched out his Feet, and died in a good Age, having all his Limbs strong and sound, and slept the Sleep of all the World.

Would now our Youth the Patriarch's Laws receive,
How happy may this Generation live :
Our dreadful Sins (next *Sodom's*) soon would cease,
And God's just Anger urg'd, would turn to Peace
A Reformation, then this Land would see,
When *Juda's* Laws shall teach us Unity :
And Crown with joy the aged Parents Days,
To see their Offspring tread in *Wisdom's* Ways.

The

The Testament of Zabulon,

made to his Children at his Death,
concerning Compassion and Mercy.



You that are Wealthy grown, behold and see,
Zabulon's Pattern of true Charity;
The Stranger, which at Night is Weary grown,
He quickly Feeds as if he were his own;
Cloaths the Uncover'd Body, and takes Care,
He shall have Food to Eat, and Cloaths to Wear;
And tho' a Fisherman, like Peter, he
Caught Souls at Home, and Tangled Fish at Sea.
'Tis therefore that he gave This Testament,
That all his Sons might be to Mercy bent.

T H E T E S T A M E N T O F Z A B U L O N.

TH E Charge that *Zabulon* gave to his Children in the hundred and fourteenth Year of his Life, two and thirty

His Exhortation.
When it was given, Gen.
30.

Years after the Decease of *Joseph*, and said unto them, Hear ye me, ye Sons of *Za-*

bulon, a good Gift to my Father and Mother; for when I was begotten, my Father was greatly increased in Sheep and Cattel, by reason of the good Luck that he had through the straked Rods, I wist not, my Children, I wist not, that I sinned in those Days; for I considered not that I dealt wickedly through Ignorance in *Joseph's* Case: And moreover, concealed it with my Brothers, from our Father, howbeit that I wept much for it in Secret: For I was fore afraid of my Brothers, because they had all conspired together to kill him with the Sword that should bewray that Secret.

The Love of Zabulon towards Joseph.

Nevertheless, when they would have killed him, I besought them most earnestly with Tears, that they would

The Testament, &c.

would not do such Wickedness. For *Simon* and *Gad* came upon *Joseph* to have killed him, and *Joseph* falling upon his Knees, said unto them, Have pity upon me, my Brethren, have pity upon the Bowels of our Father *Jacob*. Lay not your Hands upon me to shed innocent Blood; for I have not sinned against you. If I have done amiss, nurture me with Chastisement; but lay not your Hands upon me, for our Father *Jacob's* Sake.

A good Conscience refuseth no Trial.

Love between Brethren is as a precious Ointment.

Mutual Love is mutual Safety.

Upon his saying of these Words, I being moved with Compassion came and wept, and my Heart melted within me, and all the Substance of my Bowels were loosened upon my Soul, and *Joseph* wept, and I with him, and my Heart trembled, and the Joynts of my Body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then *Reuben* stepping in, said, My Brethren, let us not kill him, but let us cast him into the dry Pit, that our Fathers digged and found no Water in it. God suffered not any Water to spring up in it, because it should be a Safeguard for *Joseph*. And so they did till they sold him to the *Ishmaelites*. Thus gave I not consent to the Sin against *Joseph*: But *Sim-*

The Testament

on; *Gad*, and the other of my Brothers, ta-

A Figure of the Treachery and Covetousness of Judas, read Matth. 27.

king Money for *Joseph*, bought Shoes with it for themselves, their Wives and Children,

saying, Let us not eat it, because it is the Price of our Brother's Blood; but let us tread and trample it under our Feet, because he said he should reign over us, and we shall see what his Dreams will come unto. Therefore in the Scepter of *Enoch's* Law, it is written of him, that would not raise up Seed to his Brother, I have loosed *Joseph* Shoe; for when we came out of *Egypt*, the young Man unbuckled *Joseph's* Shoes at the Gate, and so we worshipped *Joseph* as if it had been *Pharaoh*; and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joseph*. After the laying of him in the Pit, my Brothers set meat upon the Table to eat; but I mourning for *Joseph*, did tast no meat by the space of two Days, and two Nights together; neither would

Juda careful for his Brother.

Juda eat with 'em, but had an Eye unto the Pit, because he feared lest *Simeon* and *Gad* should step thither and kill him: When they saw I ate nothing, they set me to keep him till he was sold. He was in the

of *Zabulon*.

the Pit three Days and three Nights without repast, yet he was sold. *Reuben* hearing that he was sold in

Reuben his Love toward Joseph.

his Absence, rent his Garments, and wept, saying, How shall I look my Father *Jacob* in the Face? And therewithal taking Money, he ran after the Merchantmen; but he could not find them, for they had left the King's Highway, and were gone away apace by By-lanes, and *Reuben* eat no Meat that Day. *Dan* therefore coming unto him, said, Weep not, neither be sad for the Body; for I wot what we may say unto our Father *Jacob*:

We will kill a Kid, and stain *Joseph's* Coat

Mark the wicked Policy of the Ungodly.

with the Blood of it, and say unto him, See if this be thy Son's Coat, or no; for when they intended to sell *Joseph*, they stripped him out of our Father's Coat, and put upon him an old Coat of a Bond-servant. *Simeon* had gotten his Coat, and would not deliver it us, but was minded to have cut it in Pieces with his Sword: And he was angry that he was yet alive, and that he had not slain him. Then all my Brethren rising up together, said unto him, Why shouldest not thou give it us, seeing that thou only art the Worker of this Mischief in *Israel*? Hereupon he gave it them, and they did as *Dan* had counselled. And now my Children, I warn you,

The Testament

Zabulon his Exhortation.

Compassion is to be shewed as well to Beasts as to Men.

keep the Lord's Commandments, be merciful to your Neighbour, and have inward Compassion towards all, not only Men, but also Beasts. For in that respect the Lord blessed me, insomuch that when all my Brothers were sick, I escaped without Sickness. For God knoweth every Man's Intent. Therefore my Children, have Compassion in your Bowels; because that as any Man dealeth with his Neighbour, so will God deal with him. For the Children of my

The Unmerciful punished, both they and their Children.

Brothers fell sick also, and died for Joseph's Sake, because their Fathers pitied him not, but my Children were preserved without Sickness, as you know. And while I was upon the Sea Coast of Canaan, I fell to fishing for my Father Jacob; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a

Fishers-Boats first invented by Zabulon, but God gave the Wisdom, Gen. 59.

Pissher-boat to float upon the Sea, for God gave me Understanding and Wisdom therein, so that I did set up a Mast in the Boat, and fastned a Sail in the midst of the Wood, and coasting along the Shoar in it, I fished for my Father's Household, till we came into Egypt, and for pity sake I gave

of Zabulon.

gave of my fishing to every Stranger that I met with, if there

The singular Compassion of Zabulon.

were any Foreigner born, or any sick Body, or any aged Person, I boil'd my Fish, and dressed it well according to every Man's Need, and carried it to them, comforting them, and having Compassion with them. And therefore God made me to catch much Fish in the Sea. For he that giveth his Neighbour, receiveth the Things multiplied of the Lord. Five Years did I fish, giving to every Man that I saw, and serving all my Father's

Zabulon's Mercy in giving Food.

House sufficiently: In Harvest Time I fished, and in Winter Time I fed Sheep with my Brothers. Now will I tell you what I did, I saw a miserable Man in the deep of Winter, and having Compassion upon him, I stole a Garment privily out of my House, and

A merciful Deed to clothe the Naked.

gave it the naked Man; you therefore my Children, take pity indifferently of all Men, and shew Mercy with the Things which the Lord giveth you, and deal them Abroad to all Men with a good Heart, and if ye have not wherewith to succour the Needy out of hand, yet have Compassion on him with inward Mercy. I know that my Hand forestowed

Inward Compassion winning Ability serveth.

The Testament

that wanted, and to spend the Time with him, insomuch that I have walked above seven Furlongs with such a one weeping,

A rare Example of a merciful Heart.

and my Heart yerned upon him for Compassion. You therefore my Children, have earnest and inward Mercy towards all that are in Misery, that God having pity upon you, may be merciful to you likewise. For in the last

God dwelleth in a merciful Heart.

Days God will send his Mercy upon the Earth, and wheresoever he findeth inward and hearty Mercy, there will he dwell; for look how much Mercy Man sheweth to his Neighbour, so much will God shew to him again. Now

Joseph rewarded Good for Evil.

when we came down into Egypt, Joseph minded not our evil Dealing with him, but when he saw me, it made his Heart yern; Whom look ye upon my Children? Learn to forget the Harm that is done to you. Love ye one another, and do not one of you think upon another's

He that is mindful of Injuries, is not merciful.

ill dealing, for that breaketh Unity, and displeaseth all Kindred, and troubleth the Mind. For he that is mindful of harm past, hath not the Bowels of Mercy. Mark the Water, and see how it washeth away the Sand, when the Stones and Timber are remov'd asunder.

of Zabulon.

der. And if a Brook
be drawn into many
Streams, the Earth sucketh it up, and it
cometh to nothing: And so shall you, if
you be divided among your selves; there-
fore divide not your
selves into two Heads;
for all Things that
God hath created have but one Head apiece.
He hath given a Man two Shoulders, two
Hands, and two Feet; but yet do all the
Members obey one Head. I know by the
Writings of my Fathers, that in the last
Days ye shall depart from the Lord, and
be divided in *Israel*,
following two Kings,
working all Abomina-
tions, and worshipping all manner of Idols,
and your Enemies shall take you Prisoners,
and you shall sit among the Heathen in all
Misery, Tribulation and Sorrow of Mind:
And afterward you shall remember the
Lord, and repent, and he shall turn you a-
gain; for he is merciful, and full of Com-
passion, and thinketh not upon the Lewd-
ness of the Children of Men, because they
be Flesh, and the Spirit of Errour beguiles
them in all their Doings. After this shall God
himself raise up unto you the Light of Righ-
teousness: And Wholesomeness and Mercy are
in his Punishments. He shall redeem all Men
from the Bondage of *Belial*, and all the
Spirits of Errour shall be troden down, and

Apt Similitude.

*An Exhortation to Con-
cord.*

*The End of Discord is
Misery.*

The Testament, &c.

he shall turn all Nations to the following of him, and ye shall see God in the Shape of Man; for God hath chosen *Jerusalem*, and God is his Name: Nevertheless, by the Wickedness of your Words, you shall provoke him to Wrath, and ye shall be cast off till the Time of full Finishing. And now my Children, be not sad for my Death, neither be ye out of Heart, because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their Fa-

The State of the Wicked at the latter Day.

ther *Zabulon*: But as for the Wicked, God will bring everlasting Fire upon them, and destroy them for ever. I return to my Rest, as my Fathers have done: Now fear you the Lord your God with all your Strength all the Days of your Life. As he had spoken these Words, he fell asleep, to his singular Benefit: And his Sons laid him in a Coffin, and carried him back again into *Hebron*, and buried him there with his Fathers.

The

The Testament of *DAN*, made to his Children at his Death, concerning Anger and Lying.



*The wily Serpent with a Sword made bold,
Undaunted does his wrathful Temper hold,
And Thoughtless of the impending Danger flees,
Till he becomes himself the Sacrifice :
This passionate Dan well knew, and therefore he,
Desires his Children that they all may flee,
From Anger, Lying, and Hypocrisy.*

THE TESTAMENT OF DAN.

THE Copy of *Dan* his Words, which he spake unto them in his last Days; in the hundred five and twentieth Year of his Life, he called his Tribe unto him, and said,

Heart and outward Profession must be consociate.

Lies and Anger, School-Masters of evil Life.

Self-love thinketh himself as good as others.

Desire of Prerogative inciteth to Murder.

Ye Children of *Dan*, hear my Sayings, and give heed to the Words of your Father's Mouth. I liked in my Heart, and shewed in my whole Life the Thing that is good, for Truth joined with right Dealing pleaseth God well. I have hated hurtful Things, as Lying and Anger, because they teach a Man all manner of Naughtiness. I confess unto you my Children this Day, that I was glad in my Heart at the Death of *Joseph*, that true and good Man; and rejoiced at the felling of him, because our Father loved him more than us. For the Spirit of Spightfulness and Pride said unto me, Thou art his Son too, as well as he. And one of the Spirits of *Belial* wrought with

The Testament, &c.

with me, saying, Take this Sword and slay *Joseph* with it, and when he is dead, thy Father shall love thee. This was that Spirit of Spightfulness which counselled me to devour *Joseph*, as the Leopard devoured a Kid. But the God of our Father *Jacob* did not put him into

Man purposeth, but God disposeth.

my Hands, nor suffer me to find him alone, that I might dispatch two Scepters in *Israel*, by committing that Wickedness.

And now my Children, I tell you of a Truth, that unless

A wrathful Man lively described.

you keep your selves from the Spirit of Lying and Wrath, and love Truth, and long Sufferance, ye shall perish. Wrath is blind, my Children; and no wrathful Man looketh Truth in the Face, because that altho' they were his Father and his Mother, yet doth he hold 'em all his Enemies. Tho' he be his Brother, yet he knoweth him not. Tho' he be the Lord's Prophet, yet obeyeth he him not. Tho' he be a righteous Man, yet he regardeth him not. And though he be his Friend, yet he considereth it not. For the Spirit of Wrath be-fetteth him with the Snares of Error; blinding his natural Eyes, and dimming the Eyes of his Mind by Falshood, and giving to him a Sight of his own making. And wherein bleareth he his Eyes? In hatred of Heart; for he giveth him a self-willed

The Testament

willed Heart against his Brother to spight him, and envy him. My Sons, Wrath is mischievous; for it becometh a Soul to the Soul, and subdueth the Body to it self, by over-mastering the Soul, and giveth Power to the Body to work all Wickedness. And when the Soul hath wrought it, it justifieth the Thing done, because it seeth not.

Therefore he that is wrathful, if he be a Man of might, had treble Power in his Anger. One, thro' the Help and Furtherance of his Servants: Another, of his Riches, where thro' he persuadeth and overcometh his Unrighteousness: And a third, of the Nature of his own Body, which of it self worketh Evil. An tho' he that is angry be a poor Man, yet hath he his natural Power doubled. For the said Spirit doth always further his Wickedness, by causing his Deeds to be matched with Lying. Wherefore consider the Power of Wrath

*Two Instruments of
Wrath, bitter Speech, vi-
olent Hands.*

how vain it is. For he is in bitter Speech, and walketh at Satan's right Hand, that

his Deeds may be wrought in Untrustiness and Lying. For Satan doth first of all sting him by Speech, and when he hath once pricked him forward, he strengtheneth him by Deeds, and troubleth his Understanding with bitter Nips and Losses, and so provoketh his Mind to excessive Wrath. Therefore when any Man speaketh

of DAN.

speakeſt againſt you, be not mov'd to Anger: And if he praiſe you as good Men, be not puffed up, nor

*Remedy againſt Wrath
is forbearing of Words.*

changed into voluptuousneſs and Fierceneſs of Countenance; for when a Man heareth a Thing that diſlikeſt him, firſt, it tickleth him, and ſtingeth his Mind, ſo that he thinks he hath juſt cauſe to be angry. Now therefore my Children, if ye fall into any Loſs or Hindrance, be not out of Patience, for the Spirit of Impatience

maketh Men to luſt
for the Thing that

The Effect of Impatience.

is forgone, and to be angry for the want of it. Bear your Loſſes willingly, and be not out of quiet for it; for Unquietneſs engendreth Anger and Untruth: And it is Evil to have a double Face. Anger and Untruth talk one to another, to trouble the Underſtanding: And when the Mind is cumbred with Diſdain, the Lord departeth from it, and *Belial* getteth the Dominion of it. Therefore my Children, keep the Lord's Commandments and Laws, eſchew Untruth and hate it, that the Lord may dwell in you, and *Belial* flie from you. Speak every one of you the Truth to his Neighbour, that ye fall not willingly into Incumbrance, and ſo ſhall ye be in quiet, and ye ſhall have the God of Peace: War ſhall not prevail againſt you. Love the Lord

The Testament

*He prophesieth their
Wickedness.*

Lord all your Life
long, and love ye one
another with sooth-

fast Heart. For I am sure that in the latter Days ye shall depart from the Lord, and walk in Naughtiness, working the Abominations of the *Gentiles*; and haunting wicked Women in all Lewdness, by the working of deceitful Spirits in you. For I have read in *Enoch*, that Satan is your Prince; and that all the Spirits of Fornication and Pride, shall ply themselves in laying Snares for the Children of *Dan*, to make them Sin before the Lord. But my Children stick ye unto *Levi*, and look upon them in all Things. The Children of *Judah* shall snatch away other Men's Goods like Lions through Covetousness. For this

A Note for Covetous-
ness.

*Repentance obtaineth
Mercy.*

*A Prophecy of Christ his
Humanity.*

Christ lively described.

Cause shall ye be led
away with them into
Captivity, and there
receive all the Plagues
of *Egypt*, and all the
Malice of the Hea-
then: Whereupon ye

shall return to the Lord, and obtain Mercy, and he shall bring you into his Holy Place, and proclaim Peace to you. The Lord's saving Health shall spring up unto you out of the Tribes of *Juda* and *Levi*. He shall make War against *Belial*, and give our young Men the Victory in Revenge-ment. He shall deliver the imprisoned
Souls

of *DAN*.

Souls of the Saints from *Belial*, and turn your unbelieving Heart to the Lord, and give everlasting Peace to such as call upon him. The Saints shall rest in him, and the Righteous shall rejoice in the new *Jerusalem*, which shall glorifie God for ever. *Jerusalem* shall no more be wasted, nor *Israel* led into Captivity, because the Lord shall be conversant among Men in the midst of it, and the Holy One of *Israel* shall reign over you in Lowliness and Poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, and beware of Satan and his Spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and Man, to set Peace in *Israel*. He shall stand against the Kingdom of the Enemy, and therefore will the Enemy labour to overthrow all that call upon the Lord: For he knoweth that whensoever *Israel* decayeth, then shall his Enemies Kingdom come to an End. But the said Angel shall strengthen *Israel*, that he come not to an evil End. At that Time shall *Israel* depart from Iniquity, and the Lord shall visit such as do his Will in all Places of *Israel*, and among the Heathen his Name shall be, The Saviour. Therefore my Children, keep your selves from all noisome Dealing, and put from you Wrath,

*Christ our Mediator.
Christ assisteth us in all
Temptations.*

The Testament, &c.

Wrath, and all Untruth: Love Truth and Mildness, and look what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was soothfast, long-suffering, meek, lowly, and a Teacher of God's Law by his own Works. Therefore depart from all Unrighteousness, that ye may stick to the Righteousness of the Lord's Law, and bury ye me by my Fathers. In saying these Things he kissed them, and slept the Sleep of the World. And his Sons buried him, laying his Bones by *Abraham*, *Isaac* and *Jacob*. And like as *Dan* had prophesied to them, that they should one Day neglect God's Law, and estrange themselves from the Off-spring and Native Country of *Israel*, so came it to pass.

The Testament of *Nepth-*
lim, made to his Children at his Death,
concerning Goodness.



Whoe'er you are, let your Condition be,
Either with Freedom blest, or Slavery;
Be good as Neptholim; and run apace,
In Godliness and Honesty, a glorious Race:
For God has Ears to hear the poor Man's Pray'r,
And takes the humble Souls into his Care:
Blesses their Handy-work, and crowns their Days,
Whilst they with grateful hearts return him praise.

T H E

THE
TESTAMENT
OF
NEPHTHALIM.

THE Copy of *Nephtalim's* Testament, concerning the Things which he discoursed at the End of his Time, in the hundred and two and thirtieth Year of his Life. At the Coming of his Children together, in the seventh Month, the fourth Day of the Month, he being yet in good Health, commanded a sumptuous Feast, and great Cheer to be prepared. When he awoke in the Morning from Sleep, because he was even at Death's Door, he praised the Lord that had strengthened him, and began to speak to his Children in this wise.

My Children, give ear to *Nephtalim*, hearken to your Father's Words: I was born of *Bilha*, and because *Rachel* dealt craftily in putting *Bilha* to *Jacob* in her own stead, and *Bilha* was delivered of me in *Rachel's* Lap; therefore was I called *Nephtalim*. And *Rachel* loved me, because I was born on her Lap, and she kissed me when I was a little one, saying, God let me see a Brother of thine out of mine own Womb after thee. By reason whereof, *Joseph* was like to me in all Things, according

The Testament, &c.

ing to *Rachel's* Request. Now my Mother *Bilha* was the Daughter of *Rotheus*, the Brother of *Debora*, *Rebekah's* Nurse, and was born the self-same Day that *Rachel* was born: For *Rotheus* was a *Chaldean* of *Abraham's* Kindred, a Worshipper of God, free Born, and a Nobleman. Howbeit for as much as he was taken Prisoner, *Laban* bought him, and married him to a Bond-woman of his, call'd *Eve*, who brought him forth a Son, whom he named *Zeliphas*, after the Name of the Castle wherein he was taken. Afterward she bare *Bilha*, calling her, her new hasty Daughter, because she was found of the Dug as soon as she was born. And because I was as swift of

The swiftness of Nepthalim, Gen. 49.

Foot as a Stag, my Father *Jacob* appointed me to run of all Messages and Errands, and blessed me by the Name of Stag. For as the Potter knoweth what his Vessel shall contain, and tempereth his Quantity of Clay thereafter; so the Lord maketh a Man's Body proportionable to the Spirit that he will put into it, and fitteth the Spirit to the Ability of the Body, so as there

God his Wisdom in creating us lively set forth.

is no Inequality or Odds betwixt them: For all the Lord's Creatures are made by Weight, Measure and Rule. And as the Potter knoweth the Use of every of 'em, to what Things they be meetest; so the Lord

The Testament

Lord knoweth the Body, how far forth it is fit for Goodness, and when it beginneth in Evil. For there is not any Creature reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all Men after his own Image, and as Man's Strength is, so is his Work; as is his Will, so is his Work; as is his Forecast, so is his Doing; as is his Heart, so is his Mouth; as is his Eye, so is his Sleep; and as is his Mind, so is his Talk; either of the Law of the Lord, or of the Law of *Belial*. And look what Diversity is between Light and Darknes, or between Sight and Hearing; the same Diversity is there in Man and Woman. Neither is it to be said, that there is any Betterness in any Thing, either of the Face or of other like Things. For God hath made all Things good in their Order or Degree: He hath set the five Wits in the Head, and knit the Head to the Neck, and covered it with Hair for his Glory. Moreover, he hath assigned the Heart to Wisdom; the Belly to the Avoidance of the Stomach; the Breast to Health; the Liver to Anger; the Gall to Bitterness; the Spleen to Laughter; the Kidnies to Craftiness; the Loins to Strength; the Ribs to Comeliness; the Seed to Lustiness;

*All Things must be done
in Time and Order.
The Reason.*

&c. so my Children,
do all Things in Order,
and in the Fear
of God, neither do ye
any

of *Nephtalim*.

any Thing disorderly in Scorn, or out of due Season. For thou canst not command the Eye to hear, neither canst thou do the Works of Light in Darknes. Therefore hast thou not to marr your Doings thro' Covetousness, or to beguile your own Souls with fond Talk. For by holding your Peace with a clean Heart, ye shall be able to keep the Will of God, and to cast away the Will of the Devil: The Sun, Moon and Stars, break not their Order, neither break you God's Law in the Order of your Doings. The Gentiles by going astray, and by forsaking the Lord, have changed their Order, and followed Stocks and Stones, and Spirits of Error. But do you not so, my Children, Know ye that your only One God is the Lord in the Skies, on the Earth, in the Sea, and of all Creatures, for he is the Maker of them; and be not like *Sodom*, which altereth the Order of her Nature; likewise the Waters altered the Order of their Nature; and they whom God cursed in the Flood, making the Earth desolate and fruitless for their Sakes: My Children, I say these things because I have read in

*Nephtalim prophesiesh
the Misery of his Children.*

the Holy Writings of *Enoch*, that you also shall depart from the Lord, and walk in all the Wickedness of *Sodom*; and the Lord shall bring Thralldom upon you, so as you shall serve your Enemies, and be pinched
with

The Testament

with all Manner of Tribulation and Pain, till God consume you every one: And when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold Mercy. And it shall come to pass, that when they shall become into the Country of their Fathers they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the Face of the whole Earth, till in the Mercy of the Lord, come a Man that poureth out Mercy and Righteousness upon all Men, both far and near. For in the xl. Year of my Life, upon Mount *Olivet*, toward the East Side of *Jerusalem*, I saw the Sun and Moon stand still, and behold *Isaac* my Father's Father said to us, come hither apace, and every one of you take hold according to his Strength, for the Sun and Moon may be caught. And we came running all together, and *Levi* caught hold of the Sun, and *Juda* jumping up, caught hold of the Moon, and were both of them lifted up with them: And when as *Levi* became as the Sun, a certain young Man delivered him twelve Boughs of Palm-tree, and *Juda* shined as the Moon, and twelve Beams or Rays were under his Feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a Bull upon Earth, that had great Horns, and Eagles Wings upon his Back, and we would

of *Nephtalim*.

would have caught him, but we could no; for *Joseph* stepping in before us, caught him, and mounted Aloft upon him. And behold, there appeared unto us an Holy Writing, saying, The *Affyrians, Medes, Elamites, Gilathites, Chaldees* and *Syrians*, shall hold the Scepter of *Israel* in Thraldom: And again, a seven Months after, I saw our Father *Jacob* standing in the Sea of *Famra*, and us his Sons with him: And behold there came a Ship sailing by, full of dried Flesh, without Mariner or Pilot. Upon the Ship was written, *Jacob*, and our Father said to us, Let us go to our Ship: When we were within it, there arose a sore Tempest, and a mighty Gale of Wind, and our Father who held the Stern, flew away from us, and then we being tossed with a Storm, were carried into the Sea, and our Ship was filled with Water, and Weather-beaten, and torn on all Sides. Then *Joseph* fled out of the Boat, and we all were divided upon twelve Boards, and *Levi* and *Juda* was among us; so were we scattered on all Coasts, and *Levi* being clad in Sackcloth, prayed unto the Lord for us all. As soon as the Tempest was allayed, the Ship came quickly to Land, and behold our Father *Jacob* came, and we rejoiced all together with one Mind. I told my Father these two Dreams, and he said to me, these Things must be fulfilled in their Time, and *Israel* must endure many.

The Testament

Things. Then said he further to me, I believe that *Joseph* is Alive; for I see that the Lord doth always number him with us. And he said, thou livest my Son *Joseph*, but yet I see thee not, neither seest thou *Jacob* that begat thee: Truly he made us to

*Remorse of Conscience
moveth open Confession.*

weep at these Words of his, and my Bowels glowed within me,

to bewray unto him that *Joseph* was sold, but I was afraid of my Brothers. Behold my Sons, I have shewed you the last Times, and all Things that shall be done in *Israel*. You therefore command your Children to be helpful unto *Levi* and *Juda*. For by *Juda* shall Health and Welfare spring up unto *Israel*, and in him shall *Jacob* be blessed. For by his Scepter shall God appear, and dwell among Men upon Earth, to save the Flock of *Israel*, and to gather the Righteous

*By doing well, God is
glorified, Men blessed, and
the Devil vanquished.*

from among the Heathen. My Children, if you do well, both Men and An-

gels shall praise and bless you, and God shall be glorified by you among the *Gentiles*; the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you: For like as if a Man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful; so of good Works, there is a good Remembrance with God. But

of *Nepthalim*.

as for him that doth not Good, him shall Men and Angels Curse, and God shall be dishonoured through him among the *Gentiles*, and the Devil shall possess him as a peculiar Vessel and Instrument, and all Beasts shall over-master him, and the Lord shall hate him. For the Commandments of the Law are of two Sorts, and are fulfilled in Work. For there is a Time for a Man to company with his Wife, and a Time to forbear her, that he may give himself to Prayer. There are two Commandments which breed Sin, except they be done in their due Order; and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the Order of his Commandments, and the Law of all Things, that God may love you. Having commanded them many other such Things, he prayed them to convey his Bones to *Hebron*, and to bury him by his Fathers. And so Eating and Drinking with a merry Heart, he covered his Face and died. And *Nepthalims* Children did all Things according as their Father had commanded them.

The Testament of *GAD*, made to his Children at his Death, concerning Hatred.



*You that excel in Martial Feats,
Not Gad, but GOD obey;
Lest in Gad's Wrath, you God offend,
And lose your wish'd for Prey.
Flee Hatred, for of all the Plagues of Life,
None is productive more of War and Strife.*

T H E

THE
TESTAMENT
OF
GAD.

THE Copy of *Gad's* Testament, and of the Things that he spake to his Children, in the hundred and seventh Year of his Life, saying, I was *Jacob's* seventh Son, and skilful and strong in keeping of Sheep.

I kept the Flocks by Night, and when there came any Lion, Leo-

Gad a good and valiant Shepherd.

pard, Wolf, Bear, or other wild Beast upon our Cattel, I ran to it, and killed it.

Joseph also did feed Sheep with us about thirty Days, who being tender, fell sick by reason of over-much Heat, and went Home to *Hebron* to his Father, whom he lodged by himself, because he loved him.

And *Joseph* told our Father that the Sons of *Bilha* wasted his Goods at *Zilpha*, and made Havock of them without the Knowledge of *Juda* and *Reuben*. For he knew that I had rescued a Lamb out of a Bear's Mouth, and killed the Bear, and that because the Lamb could not live, (which Thing grieved me) we killed it also, and eat it. He told our Father of it, and our

The Testament

Brothers were greatly discontented with his Doing, even to the Day that he was sold into *Egypt*, and the Spirit of Hatred was in me, insomuch as I could not find in my Heart to hear *Joseph* speak, or see him, because he had rebuked us openly, for eating the Lamb without *Juda*. To be short, he made our Father believe whatsoever he told him. But now I acknowledge my Sin, my Children, that I was often in Mind to have killed him; for I hated him from my Heart, and I was utterly without Compassion towards him, and the Cause of this my great Hatred towards him, was his Dreams; therefore I would have devoured him, as an Ox eateth up Grass from the Earth. And for that Cause, I and *Juda* sold him to the *Ishmaelites* for thirty Gilderneſs, of the which we kept away ten privily, and shewed the other twenty to our Brethren. And so Covetousness perswaded me to wish his Death. But the God of our Fathers delivered him out of my Hands, to the Intent I should not do such Wickedness in *Israel*. And now my Children, give ear to the Words of Truth, that ye may live righteously, and keep the Law of the highest, and not go astray through the Spirit of Hatred; for that is evil in all Men's Doings. Whatsoever another Man doth, that doth the Hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If one fear the Lord, and deal righteously,

of GAD.

teously, him he loveth not, but dispraised the Truth; he envieth him that ordereth his Ways aright. He embraceth Backbiting, he loveth Scornfulness, and because that Hatred hath blinded his Mind, he doth to his Neighbours, as we did to *Joseph*; therefore my Children, keep yourselves from Hatred, because it commiteth Wickedness, even against the Lord; for it will not hear the Words of God's Commandment, concerning the Loving of a Man's Neighbour, but sinneth spitefully against God. If a Brother offend, by and by it blazeth him Abroad, and is hasty to have him condemned and killed, or punished for his Offence. And if the Offender be a Servant or Bondman, it accuseth him to his Master, and deviseth all Means that may be to prosecute him, and to put him to Death if it be possible; for Hatred worketh with Spightfulness, and is alway sorry to hear or see Men go forward, or prosper in well-doing. For like as Love beareth good Will even to the Dead, and wisheth them Alive, and would (if it were possible) stay them from Death which are condemned to die; so Hatred seeketh to slay the Living, and deemeth them unworthy of Life, which have offended never so lightly. For the Spirit of Hatred doth thro' canker'd Forwardness of Heart, work jointly with Satan in all Things, even to the Death and Destruction of Men. But the Spirit of Love

The Testament

doth thro' Long-sufferance, work with God's Law to the Welfare of Men. Hatred is Evil, because it abideth with Lying, speaking continually against the Truth, making a great ado of small Matters, overshadowing the Light with Darknes, count-

The Property of Hatred.

ing sweet to be sour, teaching Slanderousness, War, Wrong, and Abundance of all Mischiefe; and finally, filling the Heart with devilish Poyson. My Children, I speak these Things upon Experience, to the Intent you should eschew Hatred, and stick to godly Love. Righteousness driveth

A righteous Man described.

out Hatred, and Lowliness killeth it; for a righteous and a low-

ly Person is asham'd to do Wrong, not for fear of Rebuke, but for Conscience Sake, because God seeth his Intent: He backbiteth no Man, because the Fear of the Highest overcometh Hatred; for the Fear of the Lord offendeth not, neither will do any Man Wrong, no not even in Thought. At length I came to the Knowledge of these Things, when I had repented me of my Dealings towards *Joseph*. For the true Repentance that is according to God's Will, mortifieth a Man to Obedience; chaseth away Darknes, enlightneth the Eyes, giveth Knowledge to the Mind, and leadeth the Soul to Salvation. And whatsoever Men know not of themselves, that doth Repentance

of GAD.

penitance teach them. For it brought upon me the Pain of the Heart; and if my Father *Jacob's* Prayers had not been, surely I had died out of Hand; for look wherein a Man sinneth, by the same he is punished. Forasmuch therefore as my Heart was merciless toward *Joseph* I suffered God's rigorous Justice in my Heart, by the Space of eleven Months, that the Time of my Punishment might fall out even with the Time that I urged the Selling of *Joseph*. Now therefore my Children, each of you love his Brothers, and put away Hatred from your Hearts, loving one another in Deed, Word and Thought of Mind. For before my Fathers Face I spake mildly of *Joseph*, but behind his Back, the Spirit of Hatred darkned my Understanding, and tempted my Mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the Poyson of Hatred, and fostering no Deceit in Heart. And if the Offender confess it, and be sorry, forgive it him; and if he deny it, strive not with him, lest he fall to Swearing, and so Sin double. Let no Stranger hear you uttering one another's Secrets in Variance, lest he turn to be your Ill-willer, and work some great Mischief against you: For he will talk guilefully with thee, and undermine thee to do thee a shrewd

*Love consisteth in Deed,
in Word and Mind.*

The Testament

Turn, taking his Poyson at thine own Hand. Therefore if he deny it, and be ashamed of it, and hold his Peace when he is rebuked, draw him not out, for in denying, he repenteth him, so as he will no more offend thee, but honour thee, and

Envy no Man's Prosperity, it may be perchance our Proff.

fear thee, and be in Quiet; but if he be unshamefaced, and abide by his Naughti-

ness, then refer the Revengement of it to God with all thy Heart. If another Man prosper more than thou, be not grieved at it, but pray for him, that he may have perfect Prosperity. For peradventure, it may be to your own Benefit. And if he be exalted more and more, envy him not, but remember that all Flesh shall die, and praise God for it, who giveth good and profitable Things to all Men. Seek the Lord's Judgments, and so thy Mind shall let him alone and be in Quiet. Now if a Man be enriched by evil Means, as *Esau*, my Father's Brother was, envy him not; for in so doing ye controul the Lord, who either taketh away his Benefits from the Wicked, or leaveth them still to the Repentant, or else reserveth them in the Unrepentant, to their endless Punish-

The poor Man how he is Rich.

ment: For the poor Man having sufficient of all Things, giveth Thanks unto the Lord, and is enriched of
Therefore

of G A D.

all Men, because Men wish him no harm. Therefore my Children, away with Hatred out of your Hearts, and love one another with a right meaning Mind. Also will you your Children to honour *Levi* and *Juda*; for out of them shall the Lord make the Saviour of *Israel* to come: I know that in the End your Children shall depart from

A Prophecy of Christ.

them, and walk in all manner of Mischief, Naughtiness and Corruption before the Lord. And after a little pausing, he said again; My Sons, hear me your Father, bury me by my Fathers: And so plucking up his Feet, he slep'd in Peace: And after five Years, they carried him thence, and laid him with his Fathers in *Hebron*.

The

The Testament

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The poor Man how he is Rich.

Man having sufficient of all Things, giveth Thanks unto the Lord, and is enriched of
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The

The Testament of *ASER*, made to his Children at his Death, concerning two Faces, of Vice and Virtue.



*Two Ways, saith Aser, are prepar'd,
for Men, the one for Joy,
The last for Death. The first is best,
but this breeds sore Annoy.*

THE

T H E
T E S T A M E N T
O F
A S E R.

TH E Copy of *Aser* his Testament, and of the Things that he spake to his Children, in the 110 Year of his Life, being still in Health, he said unto them, Ye Children of *Aser*, hearken unto your Father, and I will shew you all Things, that are right before the Lord. The Lord hath given two Ways unto the Sons of Men, two

*Two Ways for a Man
to walk in.*

Minds, two Doings, two Places, and two Ends; and therefore all Ways may be one, yea, though they be Contraries, as are the Ways of Good and Evil. Also there are two Minds in our Breasts, which do move useither to Ho-

*Two Minds in a Man,
of Good and of Evil.*

nesty, or Dishonesty. Therefore if a Man be led to Goodness, all his Doings are occupied about Righteousness, and if that he do any Thing amiss, by and by he repenteth him, for in as much as his Mind is bent unto Righteousness, he putteth away Naughtiness, and out of Hand amendeth his Misdeeds, and correcteth the Corruptions of his Mind. But if

his

The Testament

his Mind incline unto Evil, all his Doings tend unto Naughtiness, in so much that he thrusteth away the Good, and taketh unto him the Bad, because he is under the Dominion of *Belial*, and if he do any good Thing, he turneth the same unto Evil. For if he begin to do any Good, he bringeth the End of his Doing to an evil Work, because the Treasure of his Heart is infected with the Venom of a devilish and mischievous Spirit, and therefore the Evil overmastereth the Good in his Mind, and bringeth the End of the Thing to Naughtiness. Some Man sheweth Compassion upon him

*Divers sorts of double
Faces.*

that serveth his Turn in Naughtiness, that Man hath two Faces, and that Deed of his is stark Lewdness. Another Man loveth Ungraciousness, and he is Lewd likewise: And although he could find in his Heart to die for the Compassion of his Evil, yet it is manifest that he is double-faced, and his Doing is altogether stark naught. For his Love being but Lewdness, doth as it were cloak his Evil with a good Name; whereas the Drift of his Doings tended unto a wicked End. Another he also doth open Wrong, pilloeth

*The covetous Man's
Wickedness described.*

and polleth, is covetous, and pitieth not the Poor. He also hath a double Face, and all this is stark naught; for in being niggardly towards his

of *ASER*.

his Neighbour, he provoketh God's Wrath, and denieth the Highest, in not pitying the Poor. He despiseth and spighteth the Lord, which is the Commander of the Law, he suffereth not the Poor to rest, he defileth his own Soul to make his Body Gay, he killeth many, and pitieth few; this is the Part of a double-fac'd Person. Another committeth Whoredom and Fornication, or vexeth many Men pitiously with his Power and Riches, and yet abstaineth from Meats, his Fast is naught, for he doth the Commandments with an evil Conscience, and that is a double-fac'd Dealing, which is altogether naught. Such manner of Folk are right Swines and Hares; for they seem to be half Clean, but in very Deed they be utterly unclean. You therefore, my Children, become not like them, neither bear ye in one Hood two Faces, the one of Goodness, and the other of Naughtiness, but stick all only unto Goodness; for in Goodness doth God rest, and Men like well of it: Shun Naughtiness, and kill the Devil in your good Works; for they that are double-fac'd serve not God, but their own Lusts, because they seek to please *Belial*, and such as are like themselves. Now, though plain dealing Men, and such as pretend but one Face, are

God abideth with the plain Dealer.

The preposterous Judgment of the World makes not good or bad.

taken

The Testament

taken for Offenders at the Hands of such as bear two Faces, yet are they righteous before God. For many in killing wicked Persons, do two Works at once; namely good by evil; but indeed the whole Work is good, because that he which hath rooted out the Evil hath destroy'd it. Some Man hating his Neighbour, unmercifully blameth him for his Advoutry, or Theft, such a one is double-fac'd, but yet is the whole

*Other Kinds of double
faced Men.*

Work good, because he followeth the lord's Example, not respecting what seemeth Good when it is Evil indeed. Another will not make merry with Rioters, lest he should be stained by them, and defile his own Soul: This Man also is double-fac'd, but yet is all his Doings good; and he is like a Roe or a Stag, which in a common wild Herd seem to be unclean, and yet are altogether clean, because he walketh in the Zeal of the Lord, shunning and hating those whom God willed to be shunned in his Commandments, and so killeth the Evil with well doing. See therefore my Sons, how there are two in all Things, one against the other, and the one hidden under the other. Death succeedeth to Life. Shame to Glory, Night to Day, and Darkness unto Light. All righteous Things are under Life and Light; therefore doth eternal Life over-master Death. It is not to be said that Truth is Untruth, Righteousness

of *ASER*.

ness Unrighteousness, or Right Wrong, because that as all Things are under God, so all Truth is under Light. I have practised all these Things in my Life, and not strayed from the Truth of the

After his righteous Living.

Lord, but sought out the Commandments of the Highest, to the utter-most of my Power, and walked with one Face in Goodness. Take heed therefore, my Children, to the Lord's Commandment, and follow the Truth with one single Face; for they that are double faced, shall be double punished. The Spirit of

Double faced, double punished.

Error hateth the Man that fighteth against it. Keep the Law of the Lord, and regard not Evil that seemeth Good, but have an Eye to the Thing that is Good indeed, and keep the same, returning to the Lord, in all his Commandments, and resting upon him; for the Ends whereat Men do aim, do shew their Righteousness, and know the Angels of the Lord from the Angels of Satan: For if you cleave to wicked Spirits, your Souls shall be tormented of the wicked Spirit whom ye serve, in wicked Lusts and Works; but if ye quietly and chearfully acquaint your selves with the Angel of Peace, he shall comfort you in your Life Time: My Children, become not like the *Sodomites*, which knew not the Angel, and perished for ever. For I am sure that you shall

The Testament, &c.

shall Sin, and be delivered into the Hands of your Enemies; your Land shall be laid waste, and your selves shall be scattered into the four Corners of the Earth, and be despised as unprofitable Water in your dis-

A Prophecy of Christ his Humanity.

persing abroad: Until the Highest do visit the Earth, Eating and Drinking as a Man, with Men, and breaking the Serpent's Head in Pieces without Noise. He shall save *Israel*, and all the Heathen by Water, being God hidden in Man. Therefore tell your Children these Things, that they neglect not God's Law written in the Tables of Heaven. For the Time will come, that they shall give no Credit to the Law of the Lord, and you falling into Naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto Men's Commandments. For this Cause shall ye be scattered Abroad, as my Brothers *Gad* and *Dan*, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless, the Lord shall gather you together again in Faith, for the Hope of his Mercy, for *Abraham*, *Isaac*, and *Jacob's* Sake. When he had so said, he commanded them to bury him in *Hebron*. And he died, sleeping a good Sleep: And afterward his Sons doing as he had willed them, carried him back and buried him with his Fathers.

The

The Testament of *Joseph*, made to his Children, at his Death, concerning Chastity and Patience.



*Let hopeful Joseph teach to thee,
The Effects of Love and Chastity.
So shalt thou surely have
A long and blessed Life,
Free from all Care and Strife,
Attend thee to thy Grave.*

T H E

THE TESTAMENT OF JOSEPH.

MY Sons and my Brethren, hear ye *Joseph* the well-beloved of *Israel*. My Children, hear your Father: I have known in my Life Envy and Death, with the which my Brethren would have de-

Joseph's Afflictions. stroyed me. For they hated me, and God loved me: they would have killed me, and the God of my Fathers kept me: They put me into a Pit, and the most High brought me out again: I was sold as a Bondman, and the Lord made me free, and his strong

God helpeth in Distress. Hand helped me: I was kept in Hunger, and the Lord himself nourish'd me: I was left alone, and the Lord visited me: I was in Prison, and the Saviour made me glad: I was fastened in Chains, and the Lord unbound me; he pleaded my Cause in the Accusations of the *Egyptians*; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that *Potiphar*, chief Steward of *Pharaoh's* House did lend me Lodgings, where I was in Jeopardy of my Life, by reason of a shameless Woman, which

The Testament

which inticed me to do Naughtiness with her, through the Flame of Voluptuousness burning about her Breast. I was cast in Prison for her. I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved with Mercy towards me. He forsa-

keth not them that

God never forsaketh his.

fear him, neither in Darkness, neither in Bonds, neither in Tribulations or Necessities. God is not ashamed as Men, neither dreadeth he as Men, neither speaketh or shrinketh he for fear, as earthly Men. He is present in all Places, and in their most grievous Sorrows he comforteth his. He goeth away for a Season, to try the Thoughts of their Mind. He found me trusty in ten

Temptations, and in every one I was constant, and preserved. great Medicine, and causeth much Good-

Joseph constant in Temptations.

For Sufferance is a

Sufferance what it is.

ness. How often did the *Egyptians* threaten my Death? How often was I punished, and yet the Woman called me again? How often did she threaten me to die, because I would not have to do with her? She said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy

A present Medicine in Temptation.

self unto me, and obey my Desire, and thou shalt be Lord o-

ver

of Joseph.

ver us. But I remembred the Words of my Father *Jacob*, and entring into my Chamber, made my Prayer to the Lord, and fasted seven Days; yet I appeared unto the *Egyptians* in the self-same Estate of Body, as if I had li-

*Not from Meat, but
from wanton Fare.*

ved in Pleasures and Delights. For they

that fast for God, receive Beauty of Face. When I had Wine given unto me, I drank none, and fasting three Days, I took my Meat daily, and gave it to the Sick and Needy; and early I awaked unto the Lord, and wept for *Memphitica* the *Egyptian*, because she was evermore troubling of me. She came unto me in the Night, as tho' she would have visited me. And first, truly, because she had never a Son, until which

*A crafty Practise of a
Woman.*

Time she feigned to take me as her Son.

And I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the Cause. And for a Conclusion, she drew me to have done Fornication with her: And I remembring my self, was sorrowful to the Death. And when she was gone out, I came to my self and sorrowed many Days: For I perceived her Deceit and Error. And I spake unto her the Words of the most High God, if peradventure she might be turned away from her pernicious Concupiscence. Ma-

ny

The Testament

ny Times as to a Holy Man she spake flattering Words to me,
not without Deceit,
lauding my Chastity

*Flattery the Devil's
sweet Bait.*

before her Husband, which would utterly have destroyed me. Both manifestly and secretly she said unto me, Fear not my Husband; for he is persuaded of thy Chastity. For if so be that any Man shew'd him of thee and me,
he would not believe it.

*A Token of a zealous
Heart.*

For because of this Thing, I covered me with Sackcloth, and laid me flat upon the Earth, and prayed unto Almighty God that he would deliver me from this Woman of Egypt. When she could do nothing this Way, she came unto me again, armed with other Reasons:

That is to say, that she would fain learn the Word of God of

*Hypocrites are of all
Religions for Lucre.*

me, and began to speak after this Manner, If thou wilt have me to forsake mine Idols, follow my Desire, and I will persuade my Husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made Answer to these Things, God will have

none to worship him with Uncleanness, neither hath he any Pleasure in Adulterers:

*Double-fac'd Men God
abhorreth.*

And she held her Peace, desiring to fulfil her Concupiscence. And I fasted and prayed,

'of Joseph.

ed, that God might deliver me from her :
Again, at another Time, she said unto me,

Note the Fruit of Lusts. If thou wilt not do

Adultery with me, I will kill my Prince, and so by the Law, I shall take thee to my Husband. When I heard that, I rent my Garment, and said, Woman, I pray thee, be ashamed of these Things before God, and fear God, and do thou not such an abominable Thing : Neither despair utterly, that thou drown not thy self in thine own Evil ; for if thou go about, I shall utter and declare the Thoughts of thine Iniquity. She fearing these Things, prayed me that I would not bewray her Naughtiness, and so departed. Yea, again, she went about to beguile me with Gifts, sending unto me all Things that Men have need of ; and she sent me Meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible Fellow giving me a Sword with the Dish. and I perceived that she went about to deceive me ; and when he was gone, I wept, and touched not that Meat, nor any other of her sending, for a good while after. A Day after that she came to me, and said, What is the matter that thou hast not eaten of the Meat ? And I said unto her, because thou hast poison-

Joseph did first admonish, and not proclaim.

ed it. Therefore thou shalt know that I will not come unto Idols, but

of Joseph.

but only unto God. Now understand therefore, that the God of my Father, by his Angel hath shew'd thy Mischief unto me, and I have kept the Meat to thy Shame, if perchance thou mightest repent, or learn that the Malice of wicked Doers prevaieth not against them that worship the Lord in Chastity. And I took and did eat before her, saying, The God of my Fathers, and the Angel of *Abraham* shall be with me; and then she fell down at my Feet and wept. Then lifting her up, I exhort her many Ways, and she promised unto me that she would never do such Iniquity after that Day. Yet because her Heart was mourning, and did burn towards me in Adultery, with Sighs coming from the Depth of her Stomach, she cast down her Countenance. The *Egyptian* her Husband perceiving her, said, Wherefore holdest thou down thy Face? She answered, I am even sorrowful at the Heart, and he comforted her that was not sick: Yet, again, she entred into me (her Husband being without) and said, I am strangled or choaked, either I will break my Neck, or else drown my self, without thou wilt obey me. And perceiving that the Spirit of *Belial* troubled and vexed her, I pray'd unto the Lord my God, and said thus, Wherefore art thou vex'd and troubled, all blind

The Name of God, and
fear of Infamy, pricketh
the Conscience.

The Testament

in Sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called *Secon*, envying thee, shall beat thy Children, and destroy the Memory of thee from off the Earth; and she said unto me, Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my Life and my Childrens. I have good Hope in Time to come that I shall obtain my wished Desire. And she perceived not, that for the love of my Lord God I said so, and not for her Sake. Whatsoever he be that followeth the Concupiscence of his most filthy and pernicious Desire, is made Servant unto the same, as this Woman was: And if he hear any good Thing in the Passion wherein he is overcome, he draweth the same to his pernicious or filthy Desire. I say unto you my Sons, that it was about Six of the Clock when she went from me, and I fell upon my Knees, praying to God all that Day, with the Night following,

*A Remedy against
Temptation.*

and about the break
of the Day I arose

Weeping that I might
once be delivered from this *Egyptian* Woman. Finally, she caught me fast by the Garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my Cloaths, I let my Cloaths slip from me, and fled away.

Then

of Joseph.

Then she complained to her Husband of me, which put me in Prison in the King's House. The Day following after, I was sore beaten, and cast in Prison. And when I lay bound in Fetters, this *Egyptian Woman*, waxed sick for sorrow, and hearkened how I lauded God, being in a House of Darknes. For I rejoycing with a glad voice glorified my God, only, that by such occasion I was delivered from the *Egyptian Woman*. Yet she left not to stand hearkening, and said, Have done, and take the Offer

Note a subtle Woman.

which I put unto thee, and fulfil my Desire, and I will deliver thee from thy Bond, and bring thee out from the Darknes; but all that could perswade me nothing, insomuch that in thought I was

Joseph's singular Chastity.

not inclin'd to any Desire of her; for God loveth him better which fasteth in Chastity, being in a Prison of Darknes, than him which taketh his Pleasure with Voluptuousness, in a Chamber of Honour and Riches. For if a Man live in Chastity, and desire Glory (if God perceivè it to be expedient for him) he giveth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me, unlooked for, and heard the Voice of my Praying, and stood the more still. But when I heard her sigh, I held my Peace, for in her house she stripped her self na-

The Testament

ked, Breasts, Legs and Arms, whereby she might have kindled me into the Love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you ; for he loveth sobriety : and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me, for he is always with him in word, in deed, and thought.

Joseph's lowliness in prosperity.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a Child, I had ever the fear of God in my mind. When I grew unto age, I moderated myself, and honoured my brethren whom I feared, I held my peace when I was sold, because I would not have the *Ismaelites* to know my stock and kindred, how I was the Son of *Jacob*, a man of great strength and power ; Therefore have you in your deeds the fear of God, and honour your brethren ; for all men that observe the

Law

of Joseph.

Law of God, are loved of him. Then I came with the *Ishmaelites* to a certain place called *Indoclep*, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their household

Slaves. Then said the chief of them, thou art no Slave, for thy

*An amiable countenance
a Token of a liberal
mind.*

countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into *Egypt*, they began to strive who should have me for money that was paid, and they agreed that I should abide in *Egypt* with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five days: In this time passed by *Memphitica* the Wife of *Potiphar* in great glory, and she cast her eyes upon me (for the *Eunuchs* had shew'd her of me) and she shew'd her Husband of the Merchant which

*A covetous heart like
Achan.*

was made rich by the hand of a young man being an *Hebrew*, and she said, they had stolln him out of the Land of *Canaan*, therefore do now Judg

The Testament

ment upon him, and take the young man to be your Steward, and the God of the *Hebrews* shall bless you : for grace from Heaven is in him. *Potiphar* her Husband, persuaded with these words, caused the Merchant to be sent for, and said unto him, what do I hear of thee that stealest Souls out of the Land of the *Hebrews* in selling of Children? The Merchant fell down upon his knees, and prayed him, saying, I beseech thee Lord, shew me : for I know not what thou sayest. He answered again, Where gatest thou this *Hebrew* Child? and he said, the *Ishmaelites* left him with me until they came this way again. When he had said so, *Potiphar* said, bring the young man hither, and I being brought in, did Reverence to the Prince of the *Eunuchs*, for he was the third man in dignity with *Pharaoh*, and Prince of all the *Eunuchs*, and he had Wife, Children, and Concubines. And when he had taken me apart, he said, art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond man art thou? I answered him, the *Ishmaelites*. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of *Canaan*; yet he did not believe me, saying; Truly, thou liest, and commanded me to be beaten. *Memphitica* his Wife spied me beaten at a window, and sent unto her Husband, saying, Thy
Judg-

of Joseph.

Judgment is unjust;
for thou dost punish
wrongfully the young
man that is stolen. But because I changed not
my word, yet again was I beaten, and com-
manded to be kept at his commandment,
till such time as my Masters came, and his
Wife said unto him; wherefore do ye keep
in captivity the noble Child: it were more
alms to let him go, and to beat you. She
would fain have spy-

*A Token of Mercy, if
it were not for an ill end.*

ed me in desire of sin,
and I knew nothing of this. He said again
to *Memphitica*, It is not honest among the
Egyptians to take away another mans goods
before he shew him of it. He said that of
the Merchant, and of me, when I should
be imprisoned. After that xxiv days the
Ishmaelites came, and they hearing that *Ja-
cob* my Father was heavy for me, said un-
to me; wherefore is it that you saidst thou
was a bond-man, and now we know that
thou art the son of a great man in the Land
of *Canaan*, and thy Father sorroweth for
thee in sackcloth? Then I would fain have
wept, yet I restrained my self for shaming
of my brethren, and said, I know it not;
for I am a bond-man. Then they took
council amongst themselves, whether, or
to whom they might sell me, lest I should be
found in their hands, for they feared *Ja-
cob* lest he should be revenged on them: for
they had heard that he was mighty, both

Note a flattering Woman.

The Testament

to God and man. Then said the Merchant to them, Redeem him now from the judgment of *Potiphar*; they hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. *Memphitica* spoke unto her Husband to buy me; for she said, I hear say they would sell him. And they sent an *Eunuch* to the *Ishmaelites*, and desired to buy me, and when he could not bargain with them, he returned

Thus the Righteous be bought and sold.

and shewed his Lady that they asked a great Price for the Child; she sent again another *Eunuch*, saying, Although they ask two Basences of Gold, see that thou spare not for money, but buy the child and bring him to me. He paid 80 golden Crowns for me, and said to his Lady that he paid 100, and I perceiving this, held my peace, lest the *Eunuch* should have been searched.

Concord between Brethren pleaseth God.

Behold my Sons what I have sustained, love one of you another, and with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, and hath pleasure also in the love and choice of a proved heart. For when

Joseph's merciful heart declared.

my brothers came out of *Egypt* and knew me, I gave unto them their money, and never gave reproach unto them, but comforted them, and after the

of Joseph.

the death of Jacob I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my Power I gave them Their Children were reputed to me as mine own, and mine own Children as their Servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my Land was their Land, my Counsel was the Counsel of them, and I never exalted myself above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the Commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all Evil. For behold and see, that for my long sufferingance the Daughter of my Lord was given me to Wife, and there was given to me with her an hundred Talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine Age both in strength and beauty, because I was like to Jacob in all things. And what dreams I

*A Promise for them that
pray for their Enemies.*

*God provides for his
Elect.*

The Testament

have seen, my Children now hear. There

Joseph's Dream.

were xii Harts feeding, and nine were divided abroad in the Earth; also I saw how that of *Juda* was a Virgin born, having a white filken Robe, and of her came forth an immaculate Lamb:

Christ prophesied.

And on the left hand of the said Lamb, was as it were a Lion: and all Beasts made against him, and the Lamb overcame them, and trod them under his Feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour *Juda* and *Levi*. For of them to you shall spring the Lamb of God, which by his Grace shall preserve all *Gentiles* and *Israel*. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the Harvest it shall appear no more. I know right well, that after my death, the *Egyptians* shall trouble you, but God shall revenge you, and bring you to the promised Land, which he sware to *Abraham*, *Isaac* and *Jacob*. But carry my Bones with you: For in so doing, the Lord shall be in the light with you against the *Egyptians*, and *Belial* shall be in darkness with the *Egyptians*. Also carry

of *Joseph*.

carry with you your Mother *Zilphā*, and
nigh unto the Valley, near unto *Rachel*
bury her. When he had said these words,
he stretched forth his feet, and slept the
sleep of all the World. Then they em-
balmed him with Spices, putting him in a
Chest in *Egypt*, after he had lived a hun-
dred and ten years, who saw *Ephraim's*
Children unto the third Generation: For
unto *Machir* the Son of *Manasses* were
Children born on *Joseph's* knees. After
this, all they of *Israel* bewailed him, and
all the *Egyptians* with a great mourning.
For he had compassion of *Egypt*, as of
his own proper Members, and assisted them
both with his labour and counsel, and did
them good at all times and seasons.

The Testament of Benjamin,

made to his Children at his Death, concerning a clean Mind.



Come hither all you whom Love's Altars fire,
 And view the flame where true love burns intire :
 Not rampant Lust the nobler Part does guide,
 But Love for Love 'twixt Bridegroom and the Bride.
 The Heart inflam'd by its first Maker, then
 Becomes a Heart fit to be lov'd again :
 That will resist the Harlots tempting Charms,
 And force his chaster Breast from her lewd Arms.
 So the beloved Benjamin, we find
 Liv'd Chaste in all his Actions, clean in Mind.
 And that he may to all a Pattern be,
 He leaves to all his Sons his Legacy.

The

THE
TESTAMENT
OF
BENJAMIN.

THE Copy of *Benjamin's* words which he uttered to his Children, being of the age of 120 years; he kissed them, and said: As *Isaac* was born in the 100 year of *Abraham*, so was I in the 100 year of *Jacob*; and because *Rachel* died at my birth, I sucked her bond-woman *Bilha*. For after that *Rachel* had born *Joseph*, she was barren 12 years. And when she had pray'd to the Lord in those 12 years, she conceived and bare me; for my Father loved *Rachel* exceedingly, and wished to see two Sons by her; and therefore I was called *Benjamin*, that is to say, the Son of my days, or the Son of my sorrow, because my Mother died in the Birth of me. When I came first into *Egypt*, and that my Brother *Joseph* knew me, he said unto me, What said they to my Father, when they had sold me? I answered, they stain'd thy Coat with Blood, and bringing it to him, said; See if this be thy Sons Coat or no: And my Brother also said unto me; Truly, when the *Ismaelites* took me, one of them stripping me out of my Coat, gave me a thin shirt to put on, and

The Testament

*Joseph's distress reveng-
ed by God.*

and lashing me with
a Whip, bad me run.

And as he went aside

to hide my garment, a Lion met him, and
slew him, and his partners being afraid,
sold me to their fellows: you therefore my
children love the God of Heaven, and obey
his Commandments, following that good
and holy man *Joseph*, and let your mind be
set upon goodness, as you know that mine
hath been. He that hath a good Mind,
looketh rightly above all things. Fear
God, and love your neighbours, and then
altho' the spirit of *Belial* tempt you to all
naughtiness to trouble you, yet shall it not

*Temptation shall not over-
come them that fear the Lord*

get the uppermost
hand of you no more
than it did of my bro-

ther *Joseph*. How many folk would have
killed him, and yet still God defended him?
For he that feareth God, and loveth his
neighbour, cannot be wounded of the airy
spirit *Belial*, and he that is shielded with
the fear of the Lord, is safe from harm
both of Man and Beast, and cannot be
overcome, because he is helped by the
love of God which he hath towards his
Neighbour; for *Joseph* besought our Fa-
ther *Jacob* to pray for my Brethren to the
Lord,

of *Benjamin*.

Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat *Jacob* cried out, O Son *Joseph*, thou hast overcome my Heart. And therewithal embracing him, he kissed him two hours together, and said, In thee shall the prophesy of Heaven be resembled to

*Joseph a right Figure
of Jesus Christ.*

the full, concerning the Lamb of God, and Saviour of the World, that the unspotted shall be delivered from the wicked doers, and he that is without sin, shall die for sinners in the Blood of his Testament, to the salvation both of the *Gentiles* and of *Israel*, and he shall dash *Belial* and all his servants. My Children, look upon the end of that good Man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your Heads. A good man hath not a dark Eye, for he is merciful and pitiful to all Men; yea, tho' they be sinners, and have devised mischief against him; and he that doth good, overcometh evil, 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another, 3. Man be honour'd, he envieth him not: If a man be enriched, it grieveth him not;

The Testament

not : If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste : He defendeth, 5. Him that hath the fear of God. He worketh together with him that loveth God ; and if a man forsake the Almighty, 6. He warneth him to return again. Whosoever hath the Grace of the good Spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the Weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil Men shall stand in awe of you and unthrifths shall for very shame be converted to goodness. So that covetous men shall not only depart from their niggardliness, but also give of their abundance to the Needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away : For if he do wrong to any Holy Man, he is sorry for it : And if a Holy Man receive wrong, he pitieth the doer, and putteth it up with silence, / And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced ; and the righteous becometh

of Benjamin.

cometh much more notable afterward, as did my Brother *Joseph*. The guileful spirit of *Belial* hath no power over a good man's mind; for the

*The properties of a
righteous man.*

Angel of Peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasure. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good Counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and inlightneth his mind, and he rejoiceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing; for in all

The Testament

things that he doeth, speaketh or seeth, he knoweth that the Lord beholds his Heart, and therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of *Belial* are double, and utterly void of simplicity, wherefore my Children, *shun the*

*Disobedience the Father
of seven mischiefs.*

*naughtiness of Belial,
for at the first he de-
lighteth those that obey*

*him, but in the end he is a sword, and the Fa-
ther of seven mischiefs.* For when the mind
hath once conceived by *Belial*, it bringeth
forth, *1st* envy, *2^{dly}* desperateness, *3^{dly}*
sorrow, *4^{thly}* bondage, *5^{thly}* needinels,
6^{thly} troublesomness, *7^{thly}* desolation: and
for that cause was *Cain* tormented with 7
Punishments by God; for in seven years
together, God brought every year a new
Plague upon *Cain*. Two hundred years he
suffer'd, and in the nine hundred year the
earth was made desolate with the Flood
for his righteous Brother *Abel's* sake: In
seven hundred years is *Cain* judged, and
Lameth in seventy times seven; for they
that are like *Cain* in spightfulness and ha-
tred towards their Brethren, shall be puni-
shed with the same punishment for ever,
as he was. You therefore my Children, et-
chew

of Benjamin.

chew malice, envy and hatred toward
your Brethren, and cleave to goodness,
and lovingness. He that hath a mind
clean in love, looketh not on a Woman
in way of lechery. For he hath no defi-
ling in his Heart, because the Spirit of the
Lord resteth in him. For, *as the Sun is
not defiled by shining
upon a puddle or dung-
hill, but doth rather dry*

*An apt similitude to a
mind resisting sins,*

*up, and drive away the stink : even so, a pure
mind striveth against the uncleanness of the
Earth, and overcometh it, but is not defiled
it self.* And I perceived by the sayings of
the righteous Enoch, that there shall be evil
deeds among you : For you shall defile your
selves with the Fornication of Sodom, and
perish all, save a few, and multiply inordinate
lusts in woman, and the reign of the Lord
shall not be among you, for he shall take it a-
way suddenly. Nevertheless the Lord's Tem-
ple shall be made in our
portion, and it shall be
glorious among you.

*A Prophecy of the Na-
tivity of Christ.*

For the Lord himself shall take the Kingdom
on him, and the 12 Tribes shall be gathered
together there, and all Nations shall resort thi-
ther, until the most High send his Salvation
in the visitation of his only begotten. And

he

The Testament.

Of his Passion, Mat. 27. *he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of Timber.*

Of the coming of the holy Spirit. *And the Veil of the Temple shall be rent asunder, and the Spirit*

of the Lord shall come down upon the Gentiles, poured out as Fire; and rising up from the Grave he shall

Of his Ascension. *ascend from Earth to*

Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his Person, and the form of his Countenance, and thro' the Prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting Possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance,
say-

of Benjamin.

saying, *Keep the Lords
Commandments till he
reveal his saving health*

*A propheſy of the laſt
coming of Chriſt.*

unto all Nations. Then ſhall ye ſee *E-
noch, Noah, Sem, Abraham, Isaac and
Jacob*, ſitting at his right hand with
Joyfulneſs. Then

ſhall we riſe alſo e-
very of us to his

*Chriſt the reſurrection
and judgment deſcribed.*

own Sceptre, worſhipping the King of
Heaven, which appeared on Earth in the
baſe ſhape of Man. As many as believe
in him, ſhall rejoyce with him at that
time. And all theſe ſhall riſe again to
Glory, and the reſidue unto ſhame.
And the Lord ſhall firſt of all judge
Israel for the unrighteouſneſs committed
againſt him, becauſe they believed not in
God that came in the fleſh to deliver.
Then ſhall he judge all Nations, as ma-
ny as believed not in him when he ap-
peared upon Earth, and he ſhall reprove
Israel among the choſen of the *Gentiles*,
as he reprov'd *Eſau* in the *Medianites*,
that ſeduced his brethren by Fornica-
tion and Idolatry, who were eſtranged
from God, and fell away from the In-
heritance of the Children, becauſe they
feared not God. But if you walk in

Ho.

The Testament

Holiness before the Lord, ye shall dwell in Hope again in me, and all *Israel* shall be gathered to the Lord, and I shall no more be called a ravening Wolf, for your Robberies sakes, but I shall be called the Lord's Work-man, which giveth Food unto such as do good. And my Seed shall be raised up the be-

*the Na-
tivity of Christ.*

loved of the Lord, whose voice shall be heard upon the earth,

and he shall give new Knowledge, and enlighten all Nations with Light of Understanding, and shall come up to save *Israel*. He shall take from them as a

Wolf, and give to the Synagogue of the *Gentiles*, and continue in the Synagogue

of the *Gentiles* to the Worlds end. He shall be among their Princes as musical Melody in the Mouths of all Men, and his doings and sayings shall be written in Holy Books. He shall be the Lord's Darling for evermore. And as concern-

*Christ wipeth away our
sins.*

ing him, my Father *Jacob* taught me, saying, *He shall amend the defaults of thy Tribe*. And when he had ended these sayings, he

com-

of *Benjamin*, &c.

commanded his Children to carry
bones out of *Egypt*, and to bury them
in *Hebron* by his Fathers. So *Benjamin*
lived an hundred five and twenty years
Old, in a good Age, and they put him
in a Coffin, and in the ~~fourth~~ and
eleventh year before
the *Israelites* out of *Egypt*, they
their brethren conveyed their Father's
bones privily again into the Land of
Canaan, and buried him in *Hebron*, at
the Feet of his Fathers, and returned
again out of the Land of *Canaan*, and
dwelt in *Egypt*, till the day of their
departure thence all together.

F I N I S.

How these Testaments of the Twelve Patriarchs were first found, and by whose means they were Translated out of Greek into Latin.

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THese Testaments were hidden and concealed a long Time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the spightfulness of the Jews, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the Greeks being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and Translated them faithfully out of Hebrew into Greek. Nevertheless this Writing continued yet still unknown, because there was not any Man to be found that was Skilful both in the Greek and Latin, nor any Interpreter that might procure the Translation of this noble Work, until the Time of Robert the Second, Surnamed Groasthead Bishop of Lincoln, who sent diligent searches as far as Greece, to fetch him a Copy of the said Writing, without respect of their Charges, which he bare most liberally. Therefore to continue the Memories of those most lightsome Prophecies, to the strengthening of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242, Translate them painfully and faithfully, word for word out of Greek into Latin (in which two Tongues he was counted very Skilful) by the help of Mr. Nicholas Greek, Parson of the Church of Datchot, and Chaplain to the Abbot of St. Albans, to the intent that by that means the evident Prophecies which shine more bright than the day-light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the
n of Christ, to whom be Praise and Glory for ever.

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